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THE

MORAVIANS IN GREENLAND.

A roving Party of Greenlanders approaching New Hernhuth

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WILLIAM OLIPHANT AND SONS.

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THE

MORAVIANS IN GREENLAND.

——See Germany send forth
Her sons, to pour it on the farthest north.
Fired with a zeal peculiar, they defy
The rage and rigour of a Polar sky,
And plant successfully sweet Sharon's rose,
On icy plains, and in eternal snows.

COWPER.

THIRD EDITION.

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CONTENTS.

CHAPTER I.

PAGE

Natural History of Greenland. Ice. Climate. Minerals and Metals. Plants. Animals. Land Birds. Sea Birds. Amphibia. Whales and Sea Monsters. Fishes. Inhabitants. Their Dress. Habitations. Arms. Instruments for Hunting and Fowling. Umiak. Kajak. Domestic Economy. Marriage. Amusements. Religion. Medicine. Language. Arithmetic. Astronomy. Poetry, ... 9

CHAPTER II.

Original Colonization of Greenland. Hans Egede proposes to convert the Greenlanders. Opposition to his Plan. Supported by his heroic Wife. His indefatigable Perseverance. Forms a Trading Company. Sails for Greenland. Colony settles at Hope Island. Mr Egede's endeavours to learn the Language, and to communicate Religious instruction, unsuccessful. Trade unpromising. His Difficulties. Disappointments. King of Denmark determines to support the Mission.

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PAGE

MORAVIANS arrive. Sketch of their History. Cordially received by Mr Egede. Their Faith. Trials in procuring Provisions from the Natives. In the Language. Small-Pox nearly depopulates the Country. Their attempts to instruct the Heathen, derided by them. Character of the Savages. Resolutions of the Brethren, . 56

CHAPTER III.

Christian David returns to Denmark. A severe Famine. Providential supplies. From the heathen. From Holland. M. Stach's mother and daughters arrive. Mr Egede leaves Greenland. Heathen natives disregard, mock, and attempt to kill the brethren. First inquirer. Missionaries visit the Islands. A heathen rout. M. Stach remains among them for a while. Mangek. Conversion of Kaiarnack. His zealous and exemplary conduct. Commotion among the Greenlanders. Several families settle at New Hernhuth. Several brethren attempt to teach the children. Trials with the converts. Excursion by Beck and Kaiarnack. An instance of horrid cruelty. Church formed. Dispersed, and Kaiarnack goes to the south. New arrivals. Attempt upon Anna Stach. General State of the settlement, . . 103

CHAPTER IV.

New mode of preaching. Its happy influence and effects. Anna Stach's marriage, and Kaiarnack's

Digitized by Google

PAGE

return. Success of the Gospel. Remarkable awakening. Death of Kaiarnack. M. Stach visits Germany. Exertions of the converted natives among their countrymen. Their industry excited. Winter exercises. Summer separation. Melancholy accident. Animosity of the Angekoks. Intrepidity of a Missionary. Chapel arrives from Holland. Opened. Love feast. Church order. Christmas. New-year day. Deliverances. Whitsunday festival. Store-house. Anecdote of abundance. M. Stach and M. Dracast leave for Europe. Harmony of the Danish and Moravian Missionaries. Terrific winter and famine. Charity of the Christian Greenlanders. Visited by Bishop Johannes de Watteville. Remarkable instance of divine grace. Cold more intense. Pestilence. Case of widows and orphans. Affecting case of a girl. Desolation of the country. Appropriate texts. State of the Settlement. Interesting incident. Social meetings, ... 138

CHAPTER V.

Reasons for undertaking a New Settlement at Fisher's Bay. Missionaries appointed to conduct it. Named Lichtenfels. Advantages of Situation. Remarkable Commencement. Incidents. Are visited by the Southlanders. An Angekok. Anecdote. Providential Interpositions. Storms. Scarcity. Supply. First fruits of the Mission. Comfortable Winter House arrives from Copenhagen.

Digitized by Google

PAGE

Difficulties in erecting it. Sheep. Chapel opened. Striking coincidence. Varied characters of the Non-applicants. Savage Revellings. Their Consequences. Delightful Meetings of the Native Christians. Their private Devotions. Active Industry of the Missionaries. Of their Flocks. Deliverances. First Death among the Converted at Lichtenfels. New Hernhuth goes steadily forward. Address of a Believing Greenlander. Pirates. The Heathen scattered. Daniel, a Native Helper. Conversion of a Daughter and her Father. Opinion of the Natives respecting Conversion. Their Progress in Knowledge. Examples. Death of Daniel. Of F. Boenish. M. Stach explores the South. Returns. Dies. 191

CHAPTER VI.

Settlement at Lichtenau. Its hard lot. Prosperous beginning. Detrimental regulations of the Danish Greenland trading company. Serious epidemic. Prosperity of the Gospel. First printing press. Famine. Unexpected relief. Wonderful preservation of missionaries. War in Europe. Its effects reach Greenland. Difficulties of the Moravians. Intercourse opened with Denmark *via* Leith. Perilous passage of some of the missionaries. They visit Scotland. Proceed to the Continent. Cruel conduct of a ship-captain on their return. The joy of their people at their arrival. Melancholy disaster. General state of the mission. Gratitude of the mission-

Digitized by Google

PAGE
aries and of the Greenlanders to their British friends. Great revival at Lichtenfels. Another settlement projected. . . . 235

CHAPTER VII.

Anxiety of the Nations in the South for Teachers. J. C. Kleinschmidt's Voyage of Observation. Description of the country. Gladly received by the Southlanders. Preaches to great numbers. New Testament in Greenlandish. Arrangements for forming a Fourth Settlement. Preparations. Missionaries proceed to their Destination. Natives flock around them. Foundation-Stone of a temporary Mission-House and Chapel laid. Station named Fredericksthal. Its lively appearance. Honesty and Kindness of the Settlers. Amazing grace of God. Storms. Arrival of Wooden House. A Hurricane. House taken down and rebuilt. Great awakening among the Greenlanders at Fredericksthal, Lichtenau, New Hernhuth, and Lichtenfels. M. Gorke leaves for Europe. His farewell epistle to a friend in Scotland. General State of the Mission. . . . 263

CHAPTER VIII.

Progressive prosperity of the congregations in the years 1829–30, at New Hernhuth, Lichtenfels, Lichtenau, Fredericksthal. Native Assistants. Michael's voyage to the East. Nathaniel's excursion. His addresses. Pleasing improvement

Digitized by Google

PAGE

of the Children. Sickness, recovery, and gratitude of Maurice. Happy deaths. Trials of the Missionaries. . . . . 291.

CHAPTER IX.

Remarks applicable to old and new settlements. State of New Hernhuth, Lichtenfels, and Lichtenau, during 1830–1. Missionary perils. Interesting arrivals at Fredericksthal. Conversion of a young woman. Remarkable case of an old man and his wife. Epidemic. Its beneficial consequences. Lieutenant Graab visits the settlement. His exploratory voyage, and adventures on the east coast. Scattering of the brethren's congregations. Their total ruin prevented. Attendance at the settlements from the out-posts. Severity and distress of the season. Brother Muller's return to Greenland. Incidents of the voyage. Wreck of the Shannon. Relief of the survivors, whom they carry to Frederickshaab. Missionaries' voyage to Lichtenau. Death of Conrad Kleinschmidt. Celebration of the centenary jubilee of the mission, 1833. Famine at Lichtenfels. Its salutary effects. Various occurrences at the different stations. General prosperity of the mission. Perplexity of the brethren respecting a free trade. Character of the Greenlanders. Gracious revival among the dwellers at the out-posts. Progress of the various settlements during 1836–8. Last letters received from thence, bringing down the state of the missions to September 1838. . 312

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THE

MORAVIANS IN GREENLAND.

CHAPTER I.

Natural History of Greenland. Ice. Climate. Minerals and Metals. Plants. Animals. Land Birds. Sea Birds. Amphibia. Whales and Sea Monsters. Fishes. Inhabitants. Their Dress. Habitations. Arms. Instruments for Hunting and Fowling. Umiak. Kajak. Domestic Economy. Marriage. Amusements. Religion. Medicine. Language. Arithmetic. Astronomy. Poetry.

No Protestant Society ever deserved better of their fellow Christians than the MORAVIAN BRETHREN. Their devotedness to the cause of the gospel, their patient and laborious perseverance, amid privations and danger, amid poverty and contempt, their self-denial and unostentatious exertions among the heathen, when they stood almost alone in the glorious warfare, must ever endear them to all who wish well to the progress of the Redeemer's kingdom ;—as the success with which it pleased God to crown

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their endeavours in his service, was a means of arousing others to similar efforts, while the trials they endured often strengthened the faith and encouraged the hopes of later missionaries.

Among their great and unexampled undertakings, the evangelizing of Greenland may perhaps rank highest; whether we consider the wonderful grace of God bestowed on the poor natives, or the primitive zeal of the first preachers of the Cross in that dreary country, where none of the objects of ordinary ambition were to be found, neither power, nor wealth, nor fame, and where their only prospect of reward was that crown of righteousness, which the Lord, the righteous Judge, shall give at that day to all them that love his appearing. A short description of the land, the scene of their labours, and of the people they proposed to civilize, will enable us, in some small degree, to estimate the value of their operations.

Greenland, most improperly so called, is the remotest tract of country in the northern part of the western hemisphere, and is generally considered as connected with America, although it be still doubtful whether it actually join that continent. It reaches from the most southern point of Cape Farewell, 59° 30′ to the 78th degree of north latitude. Its eastern coast, running

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north-east towards Spitzbergen, extends along the Atlantic ocean, and is nearly blocked up by the ice; its western, taking a north-west direction, is by Davis' Straits and Baffin's Bay; its northern limit remains as yet to be explored.

Its name was originally imposed from the fallacious appearance of some favoured spot at the first moment of its discovery, or from the fabulous reports of interested rovers in the age of wild adventure that preceded the era of actual possession. The promontory, peninsula, continent, or island, thus distinguished, has been described as two separate domains, or rather tracts of sea coast, for the interior has never yet been penetrated.

The east side is said to have been discovered and christianized at an early period by the Norwegians, and again lost sight of, whence it has received the name of Old Greenland; but as the authority on which this rests is doubtful, the probability is, that the early Icelandic writers have been mistaken in the position of the country, and that the original colonies from Norway were situated where the present Danish and Moravian settlements are, along the west coast, respecting which our information is distinct, ample, and well authenticated, and to which alone our enquiry is meant to extend. It is divided

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by the Danes into South Greenland, from the 59th to the 68th degree, and North Greenland, from the 68th to the northernmost point.

The appearance of this coast from the sea is striking, and at times dazzling, grand, and sublime, but by no means inviting; the high and barren rocks, covered with constant ice and snow, and rearing their lofty and inaccessible heads among the desolate wastes of increasing glaciers, are the first objects that meet the mariner's eye: on approaching nearer, he discovers dark barren streaks in their sides, where the crags have been too precipitous for the snow to rest, which present a still more dreary prospect of hopeless sterility. Trees there are none; a few stunted shrubs, with a scanty portion of grass and heath, which make their appearance in summer, are the only traces of verdure to justify the epithet green; and these remain but for a few short and uncertain months.

In this inhospitable clime, where man can derive little or no subsistence from the soil, the thinly scattered inhabitants dwell chiefly on the coast, and draw their support almost entirely from the ocean: from it they also obtain their chief commodities for traffic: and even the fowls of the air, and the wild beasts who traverse these melancholy regions, depend upon the produce of

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the same element, or at least resort to the waters in times of necessity for food. The natural history of this country, though interesting, is in consequence very circumscribed. And the ice that covers the land, and embarrasses the polar navigation, forms its prominent feature; in reality, the country is nothing more than a mass of rocks intermingled with immense fields of ice, thus forming at once a picture of winter and desolation.

Amid these, however, the Ice Blink rises a monument of solitary and unparalleled grandeur, whose reflection is seen at ten leagues' distance; the arch strides across a bay, and when its icicles are illuminated by the sun, might be imagined to be the gigantic palace of the genius of the place, exceeding in gorgeous splendour, and even almost in durability, any work of human magnificence.

The ice that proves so dangerous and inconvenient to navigators and the inhabitants, by wrecking their vessels, and blocking up their intercourse, is of three kinds: the first is known by the name of *Ice-bergs*, or Ice-mountains; these consist chiefly of fresh water ice of immense magnitude and fantastic shape, some like large islands, with plains, valleys, and hills, rearing their heads upwards of five hundred feet above the surface of the sea, and descending to

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a more considerable depth below; others, like churches, castles, or ships, amuse the sailors by their beautiful optical delusions, wonderfully heightened by their colours, which, according to the different positions of the spectator, relatively to the incidental rays of light, present an appearance of the finest pale emerald green, or the brightest sapphire blue. These enormous masses are supposed to be produced, the smallest in rivers or valleys, the largest on the projections of precipitous rocks, where they accumulate for a series of years, till reft by their own weight from their slippery bases, they are launched into the deep with a thundering noise, and produce such an agitation in the waves as will overset a boat far off at sea, and often overwhelm the unsuspicious Greenlanders, as they are coasting along, in the tremendous avalanche. Some of these have a thick crust of salt water frozen on them from lying years on a shallow beach; and others, as in Disko Bay, remain stationary for many seasons, where the water is not less than three hundred fathoms deep, till the upper parts being thawed by the summer suns, the blocks have become lighter and floated out to sea. These Ice-bergs are seen in numbers of different sizes on the Greenland bays; and in the spring, after a violent storm, are driven out

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to sea, and carried by the stream farther south, where they are dissolved in a warmer climate.

The second kind, named *Ice-fields*, is formed of salt water, and presents the appearance of frozen snow, greyish white, and not transparent; they are many thousand fathoms in length and breadth, commonly three or four yards thick, divided by fissures, and follow each other so closely, unless when an opening is made by the wind or stream, that a person may easily step from one to another. The third consisting of the smaller fragments, are called *Seal-meadows*; and when, through the agitation of a storm, they become piled one upon another, get from the sailors the name of *Packs*. It is among these kinds that the greatest dangers occur, and where vessels are most frequently liable to be crushed to pieces. The coasts of Davis' Straits are almost every year covered with large fields of floating ice in the summer; about May they arrive from the east, and drive with the wind and tide into all the creeks and bays; and when the wind blows long from the west, the poor Greenlanders are blockaded, so that they can neither receive assistance from abroad, nor go out to seek it. But, by a wise arrangement of Providence, as soon as the wind returns to the east, as the tide recedes, the ice follows the stream, till the current seizes it, and

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it likewise is floated to milder latitudes, where it is melted.

A remarkable advantage, however, accompanies these apparent inconveniences; for the same winds and currents which carry the floating ice to their shores, convey to them great quantities of drift wood, without which they could neither roof their houses, erect their tents, build their boats, nor shaft their arrows. This wood, generally without bark or branches, consists of the alder, birch, aspen, but chiefly the fir and pine-tree, and is supposed to be wafted from Siberia and the western coasts of America.

The climate of Greenland, as might naturally be expected, is extremely cold, experiencing little of genial warmth. Even during their short-lived summer the hottest rays of the sun are counteracted by the large quantities of ice in the vicinity, that but partially melts on the surface, and over which the most chilling breezes blow. The prevailing winds are those from the east and north-east, north-west and north.

Strictly speaking, there are only two seasons. Summer there begins in May and ends in September; yet even the surface of the ground is not thoroughly thawed till June, nor does it till then leave off snowing, and that only to recommence

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mence in August, though not regularly till October, when winter again begins.

In summer there is no night, for above the 66th degree the sun does not set in the longest days; and in the 64th it does not go down till ten minutes after ten, and rises at fifty minutes past one. In June and July a person may see to read the smallest characters all night without a candle; and in June the rays of the sun gild the tops of the mountains all night. When the sun never sets in the midst of summer, it does not shine with equal lustre during the night, but rather appears like a bright moon, at which one may look without being dazzled.* In winter the nights are proportionably longer; and in Disko creek the face of the sun is never seen above the horizon from November 30 to January 12. Yet the moon and the stars rule this long night; and during what may be termed the shortest days, the moon never sets; and even when that fair luminary does not shine, the northern lights, streaming their variegated colours, supply her absence.

The severest cold sets in about the new year, and its effects become so powerful in the months of February and March, that the rocks split, and

* Mr Laing, in his account of a voyage to Spitzbergen, 1806–7, says this is not the case there, the sun's lustre beams equally brilliant night and day.

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the sea announces that it has begun to congeal by sending forth smoke like an oven, which is called 'the Frost Smoke.' Within this fog the cold is not so piercing as in the clear atmosphere, but the hands and face are apt to get blistered. Some idea may be formed of the intensity of the season from the journal of Mr Paul Egede, a missionary. January 7, 1738. Disko. 'The ice and hoar frost reaches through the chimney to the stove mouth, without being thawed by the fire in the day time. Over the chimney is an arch of frost, with little holes, through which the smoke discharges itself. The door and walls are as if they were plastered over with frost, and what is scarce credible, our beds are often frozen to the bedstead. The upper eider-down bed and the pillows are quite stiff with frost, an inch thick, from the breath. The flesh barrels must be hewn in pieces to get out the meat, which, when it is thawed in snow water, and set over the fire, the outside is boiled sufficiently before the inside can be pierced with a knife.' Yet although the weather be thus rigorous, the people know how to provide against it; and the missionaries consider the climate favourable to health, if a person have warm garments, eat moderately—the sin of the Greenland savages was gluttony—and take sufficient bodily exer-

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cise. They have remarked that their brethren who went to more favoured countries, and enjoyed more of the comforts of life, died faster than those who were exposed to so many and so great privations.

The minerals and metals of Greenland have been but imperfectly investigated, yet were they even better understood, any full account of them would be altogether beyond our limits. Of those used by the natives, the following may be noticed. *Bastard marble*, or French chalk, of various colours, and some of it semi-transparent; it is more easily wrought than wood, but hardens by the fire; of it the Greenlanders make their dishes, pots and pans, and lamps, which they esteem highly, and sell at high prices. *Asbestos*, or stone-flax, from which a linen, imperishable by fire, was manufactured by the ancients, is found here: as its filaments, when dipt in oil, burn without consuming, the Greenlanders make matches of it for lighting their lamps. *Coal* is likewise found in Disko, which burns easily, but leaves a great residuum of white ashes. There are, besides, numerous *pebbles* and beautiful *precious garnet* found.

Of the plants we can only mention such as are eaten by the natives; these chiefly grow in the neighbourhood of the Greenland houses, where

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the land has been improved for many years by the blood and fat of seals and other animals, or on the small hills in the uninhabited islands, where the birds build their nests, and manuring the decomposed rocks, extort vegetation from the unfertile soil. A species of *Sorrel*, with round dark green leaves like scurvy grass, the stalk three feet long, two thirds of which are occupied by the flowers and seed. *Angelica* grows high and strong; the stalk and root of this herb is a favourite with the natives; as is the root of the *Snake weed*, which has a rough astringent taste. *Lovage*, somewhat like celery. *Dandelion* is plentiful, its root is eaten raw. *Orpine*, or live-long; the root of this herb, which the Green-landers call *Sortlack*, in other countries has usually the appearance of little oblong nuts, here it is long, branched out, reddish inside, has a strong smell of roses or clove-gilliflowers; both root and herb are used. *Scurvy grass* abounds; its fertility is rank and rapid, so that twelve stalks and upwards grow out of one root, though it can stand but one winter; the seed sows itself in autumn, and is probably scattered by the birds who frequent the islands about seed time; it shoots up in the spring under the snow, and is kept the whole winter in order to make soup; it is also eaten as salad, and has an agreeable bitter

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sweet flavour; it is an excellent medicine in cases of scurvy.

Two species of *Grass* grow here—one like reed grass, of which baskets are made—the other like barley grass, which they use as straw in their boots to keep their feet warm. *Mosses*, however, are the most abundant—the Greenlanders use them for a variety of purposes, some for tinder and wicks to their lamps, and others for food, and one they share with the rein-deer. Europeans have attempted to sow oats, but they seldom advanced so far as to be in the ear. In their gardens, sallad, cole, with radishes, very small, have been reared, and turnips about the size of a pigeon's egg; but this was all human industry could effect in the early and northern settlements. Several kinds of berries thrive in sheltered situations, the *whirtze*, the *crow*, and the *cranberry*, of which the natives are very fond; the junipers they do not like. But the bottom of the sea is more prolific in plants than the land, and when torn up by the tempest and thrown on the shore, they afford in time of scarcity—if any time there can be called a time of plenty—a partial supply to man and beast.

The animals are—*white hares*, large and fat; they are numerous but are little regarded. *Rein-deer*, so useful a servant in Lapland, is only

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considered as an object of chase by the Greenlanders, and since the introduction of fire arms their numbers are rapidly decreasing. Their flesh is preferable to every other kind of food, and is eaten raw, boiled, or dried; their blood is drunk warm by the hunters, and the contents of their stomachs are reckoned among the chief delicacies; their skins form part of the women's dress, their sinews are their threads, and their horns are made into various instruments and utensils. The largest are of the size of a two year old heifer, brown or gray, with white bellies, their hair about an inch long, their antlers like the common buck, but smooth and of an hand-breadth at the top. In spring they cast their horns and their hair, are lean, and the skin thin; in autumn they are lined with fat about three fingers thick between the skin and flesh, and their hair is at its best, and thus are they wonderfully provided for the heat of summer and the cold of winter. They are fleet, and have so quick a scent that the hunter can rarely steal upon them, if he come in the direction of the wind. In summer they feed on the little tender grass in the valleys, and in winter they dig beneath the snow for the moss among the rocks. The *arctic fox* is rather less than those of southern countries, has a head and feet similar to, and barks like, a

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dog; its colour is bluish grey, which changes in summer, but one species is white at all seasons; they live upon birds and their eggs, or if hungry upon crow berries, shell fish, or even sea weed or grass. Sometimes they splash in the water with their feet, and raise a small kind of fish upon which they immediately seize; they are caught in traps or pitfalls baited with meat or small fish. Their skins are a valuable article of commerce; the Greenlanders in time of want prefer their flesh to that of the hare. The *white bear* is the largest and most mischievous of the wild animals: its length is said to be from nine to twelve feet; it has a narrow head and long hair soft as wool; its flesh is white and fat, and is much relished by the Greenlanders. It usually haunts the ice for seals or dead whales, where it also attacks the walrus or sea-lion, though frequently a sufferer in the combat; it will even venture to encounter a boatful of men individually, and has been known to scale the sides of a vessel. When impelled by hunger, or allured by the scent of seal's flesh, it sometimes attempts to break into the Greenlander's houses, and before the use of fire arms was introduced, was occasionally a dangerous intruder, but now it is more easily mastered, if not driven away. The affection between the

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parents and young is remarkably strong, and mothers have often allowed themselves to be killed rather than leave their bleeding offspring. Its flesh is eaten by the natives, and its skin used for boots and clothing, or sold to the Danish factors. The *dog* is the only domesticated animal the Greenlanders have. It is about the size, and has the appearance, of the wolf; is generally of a whitish colour, though some are black; howls, but does not bark: they are used as horses, and yoked to sledges, and will travel sixty miles a day loaded with seals; they swim well, but are very ferocious; when sorely pinched, the Greenlanders eat their flesh; the skins are made into coverings for their beds. The missionaries have introduced sheep and goats in the southern settlements, but their number, as may be supposed, is extremely limited.

Land birds are not numerous. The largest is the *cinereous eagle:* it feeds on seals, fishes, and all kinds of birds; is of a greyish brown colour, and flies slowly; it is eaten by the natives, and its skin employed for clothing. The *Greenland falcon*, of a marble colour, white, grey, and brown, feeds on birds, and is only eaten by the natives in cases of necessity. The beautiful *snowy owl* and the *swan* are likewise birds of

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prey, but are not used by the natives. The most numerous and useful is the *white patridge* or *snow hen*, which is grey in summer, and snow white in winter. In summer it inhabits the mountains for the sake of the crow berries, and in winter comes nearer the coast in search of its food. It is a silly bird, and when frightened on the wing, alights and remains till destroyed: its flesh is highly esteemed. There are, besides, snipes and other smaller birds, some of them songsters, who migrate during the winter.

But the sea is the grand emporium of these regions, and the water fowl are of consequence the most numerous and important. In their formation, they exhibit, as do all the works of God, marks of divine wisdom and contrivance in adapting them for their situation. To assist them in swimming they are all web-footed, and have their legs situated far behind and bent backwards, and all, especially those that dive deep, are furnished with a thick and close plumage above, and underneath are clothed in a soft down, which, with the fat between their skin and flesh, and fulness of blood, preserves at once their warmth and buoyancy; their eggs too are much larger in proportion to the bird than land-birds' eggs; the shell, and especially the skin, is much tougher, which, in the time of hatching, secures them from

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the effects of the cold, though the bird is frequently off her nest. They are diversified according to the manner in which they must procure their food; and by these marks they are ranged thus. The DUCK GENUS, which remain mostly in the water, have short wings and broad dented bills; these are the wild grey geese, which are migratory. The wild ducks, of which the most valuable is the *eider fowl;* its flesh is the most pleasant of any of the sea birds, and with its eggs, which are gathered in great quantities, affords an important supply of food; it is also valuable for its skin, of which both Europeans and Greenlanders make their finest under garments, and its down, which forms a very considerable article of trade. Of this last the best is found in the nest, where the mother plucks it from her own bosom to make a warm bed for her young; if their nests are taken away, which is frequently done, they lay a second and a third time, four eggs each time, and always pluck fresh down from their breasts; they brave the severest winter of the arctic regions, and their breeding places are the most northern. There are two diversities of this species, the *Mittek* (Greenland), of which the hen has yellowish feathers bordered with black, appearing grey at a distance. The cock is black beneath, and white

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above, and has a violet coloured head and white neck. The *Kingalik* (Gr.), *i.e.* large nose, from an orange coloured protuberance like a comb growing between the nostrils on the bill; the cock is all black except the wings, which are white, and some spots on the back; the hen is browner. They are met with about the missionary settlements, chiefly in winter, where they come in quest of shell-fish. The Greenlanders kill them with darts and guns, watching their course when driven by the wind to leeward of any neck of land, and thence take their aim; those who are wounded, but not killed outright, dive to the bottom, and laying hold of the sea grass with their bills, are sometimes, when the waters are not very deep, found dead in that position. The WILLOCK or AUK GENUS, with a round pointed bill, and shorter wings than the former class. *Tuglek* (Gr.), about the size of a turkey; its feathers are white beneath and black above, spotted with white, its neck green, with a white stripped ring. *Penguin esarokitsok* (Gr.), *ember-goose* (Orkney), like the former, only its wings are almost unplumed, and so much shorter that it can hardly fly. *Cormorant*, *Okaitsok* (Gr.), *i. e.* little tongued,—long bill and legs, voracious upon fish, of which it devours an incredible number, swallowing them whole, and so

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vigilant, that it cannot be shot except when in the act of gorging; some of these have been tamed and trained to catch fish. The *Diver*, *Karsaak* (Gr.), similar to the former, but remarkable as being the harbinger of summer, no permanent thaw being to be depended upon till its appearance; its cry—whence the name—is looked upon by the Greenland rs as indicative of fair or foul weather, as it is cheerfully or mournfully uttered. The *Willock*, *akpa* (Gr.), size of a common duck, coal black back, white belly: this fowl vies with the eider in point of utility to the Greenlanders; their flesh is esteemed nourishing and tender, and their skins supply them with under garments. In February and March, when the intense cold sets in, they appear in such vast numbers, that the waters seem covered as with a black cloth; they are killed not only with darts, but the natives drive them ashore and catch them with their hands. The *sea pigeon*, *sea parrot*, *sea sparrow*, and *sea snipe*, resemble the willock, but are less in size. The MEW or GULL GENUS, with long wings and long bills, cannot dive, but must watch on the wing for their prey; these, with the exception of the *Tern*, whose eggs are esteemed delicate, are not of much consequence to the subsistence of man.

The amphibious animals are the most neces-

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sary to the Greenlander, and of these *the seals* or *sea calves*, *pua* (Gr.), deserve the pre-eminence, as without them it would be difficult to conceive how they could at all exist; their flesh supplies their most palatable food; their blood, boiled with other ingredients, makes excellent soup, their fat furnishes oil for the lamp, and for the chamber and kitchen fire, and serves instead of butter for their dry food, chiefly fish; their sinews are used as thread; of the skins of the intestines they make windows, and curtains for their tents, and shirts; the stomach is their common train oil vessel, and the bladder is affixed to their harpoons. But the most indispensable article is the skin; it covers their tents and boats, out of them they cut their straps and thongs, and from them they also procure their stoutest outer clothing, boots, stockings, caps, and gloves. These animals have four feet, two short before, and two behind longer; they have five toes on each foot, those of the hind ones being webbed; their head resembles a dog's with his ears cropped, they have strong teeth and stout bristles on their lips, their cry is somewhat between that of a dog and a wild boar, their fat is from a finger to an handbreadth thick, their flesh red, tender, and juicy; they have a lame walk, but can swim well; the water is their favourite

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element, and fish their food, but they must rise every quarter of an hour to breathe, and they delight to bask in the sun, on the ice, or on shore where they sleep, at which time they may be most easily surprised. There are five species of the seal, the *common seal*, *Kassigiak* (Gr.), about two yards long, most esteemed for dresses, from the beauty of its skin. The *harp*, or *half moon*, *Attarsoak* (Gr.), derives its name from two spots like half-moons that distinguish its maturity, about three yards long; it affords the best blubber and skins for boats and tents. The *rough seal*, *Neitsek* (Gr.), its hair is rough; it seldom exceeds four feet in length. The *hooded seal*, *Neitersoak* (Gr.), *Clappmutz* (German), so called from a thick folded skin on the forehead of the male, which it can draw over the eyes like a cap to defend them from stones or sand; its hair is of a double kind, the longest silver white, the shortest black and woolly, which gives it a beautiful appearance; it grows the length of ten or twelve feet. The *great seal*, *Utsak*, the largest of the species, has black hair and a strong skin. The *morse*, *walrus*, *sea lion*, or *sea cow*, *Auk* (Gr.), they resemble the seal in their bodies, but are much larger, some being eighteen feet in length, and not much less in circumference over the breast; their legs are thicker and all

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webbed, their skin wrinkled about an inch thick over the body, and double that about the neck. Their heads are round; have two large tusks in the upper jaw, from a foot to two feet long, white and compact as ivory, only brown in the heart, and four grinders flat at the top above and below; the mouth is small, the nose a little round, and the eyes not larger than those of an ox. On each side of the nose are mustachios, formed of pellucid bristles as thick as a straw, and about a span long; these give the animal a grim but majestic appearance. They feed upon sea grass and small marine animals, are dangerous to attack, except when sleeping on the ice, to guard against which, they are said to place sentinels to watch; there are now few of them on the west coast of Greenland.

The cetaceous, or whale tribes, naturally follow the amphibious; they differ from all other inhabitants of the deep water, in having warm blood and lungs, in bringing forth their young alive, and suckling them by teats; these are 'the sea monsters who draw out the breast, and give suck to their young ones;' Lam. iv. 3. The number of the different species is reckoned from fifteen to twenty-four and upwards, including the dolphin, the grampus, the porpoise, and saw fish: we shall only notice those that visit the

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coasts to which our attention is confined; particularly two, the *Greenland whale*, so important in commerce, the *white fish*, so important to the natives; the distinguishing characters of the others would lead to minute descriptions beyond our bounds, and unnecessary for the purpose of our work, especially as the generic features of the whole will be sufficiently marked in those we describe. It is rather doubtful if the size, two hundred feet, which former ages have given to this sort, be correct, yet the authenticated length of eighty, of which size some have been actually caught, forms a living creature, whose magnitude must silence any doubts as to the extent to which animal matter may be vivified, should we ever forget that question, 'Is any thing too hard for God?' The head is a third part of the length of the body; it has two fins situated on the nethermost part of the head, from five to eight feet long; the tail is three fathom broad, and lies horizontally, and with it it can dash the strongest boat in pieces, or by a curvature beneath, it can give its body a force that makes it spring forward with the velocity of an arrow; the eyes are small, as are the ears, but the nostrils are so capacious, that the water which it spouts out appears like formidable artificial fountains, and the noise, like

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a boisterous wind, is heard at a league's distance. When the animal measures sixty feet, its tongue measures about eighteen long and ten broad, weighs six or eight hundred pounds, and affords from four to six barrels of oil; the jaw bone is about eighteen feet long, and instead of teeth, the mouth is furnished with a curious substance well known as whale bone, covered on the anterior side with long coarse hair, which protects the tongue; the throat is uncommonly narrow, not exceeding an inch and a half: this whale is thick from the head towards the middle, but thin towards the tail; its fins, like its tail, lie horizontally; its flesh is red, coarse, and tastes like beef, but the tail, which is sinewy, forms a principal dish of the Greenland gourmand; the fat or blubber varies in different parts of the body from six inches to two feet thick. The female makes use of the fins when pursued, to support the young one placed on her back from falling; they are also seen sometimes bearing their young upon their tail: they only produce one at a time, seldom two. The *White fish*, *Kellebuak* (Gr.), visits the coast of Greenland regularly every year about the end of November; it is from twelve to seventeen feet in length, has a short, round, and very fleshy head, and on each jaw are nine teeth; its flesh is more

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delicate than the former, and its intestines are used for windows and the curtains of tents; the European fishers seldom trouble them, but the natives take them in considerable numbers. The *fin-fish*, so called from a fin three or four feet upon the back, is neglected also by Europeans, as it affords but little blubber; the Greenlanders esteem it on account of its quantity of flesh; it approaches in size to the proper whale. Besides these, the *sea unicorn* or *narwhal*, *Kernlteck* (Gr.), affords the Greenlanders a desirable food; it is generally from seventeen to twenty feet long, and is remarkable for a wreathed white horn about eight to ten feet in length,—whence its name,—that runs from the left end or point of the upper jaw, and has the solidity of the hardest bone, and surpasses ivory in its finest qualities: this also forms an important article of export. The last of these monsters we shall notice, is a species of *sword fish*, *Ardluit* (Gr.), which, though only about fifteen feet long, is the most terrific exterminator of the seals, having been sometimes seen loaded with five at once, one in its mouth, and two under each of its side fins. The *cashelot* or *spermaceti fish*, and others of the whale tribe, seldom make their appearance in the latitudes where the Moravians chiefly reside. The shell fish are crabs,

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periwinkles, mussels, some as large as a duck's egg, and some containing pearls about the size of a millet seed, shrimps, and limpets; besides many others of coarse flesh and strange configuration, which, as they do not contribute to the sustenance of man, consequently do not range under the tribes of which we have given a brief catalogue.

The fishes next come to be considered. As the seals have been styled the flocks of Greenland, the *herrings* with equal propriety have been called their daily bread. These are a small kind, *Angmarset* (Gr.), the *capelin* of the Newfoundland men. They are about six inches long, their back dark green, their belly silver white; their back is broad, and they have no scales. Their appearance upon the coast is announced by the common gull about the end of March or April, but in May and June the whole bays and creeks are filled with them, so that the sea looks black and ruffled with the immense shoals, and this is the Greenlanders' harvest; they are taken in nets and all kinds of vessels, and even with the hands, in great quantities, dried upon the rocks, and preserved in sacks for their winter's food. Next to Angmarset, the Greenlanders eat most of the *todfish*, *Ulkes* (Gr.). It is a foot long, full of bones; the skin smooth

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and spotted like a lizard; large thick round head and wide mouth; fins, especially on the back, broad and prickly; very ugly to look at, but not disagreeable to the taste; it is caught with lines. The *catfish*, *Nepisets* (Gr.), is about a foot long, very thick, and has a tough callous rhind, a broad head, and two great eyes; its flesh is white, soft, and fat, and has a large row; it is caught in considerable quantities in April and May with prongs. The *stone bitter*, *kiqutilik* (Gr.), an uncommon fish two feet long, has a round ugly head, the mouth filled with teeth sharp as a dog's; is more slender behind, and has fins above and below that run almost the entire length of the body; its flesh resembles bacon, and is seldom eaten. *Holybut*, *neternak* (Gr.), are occasionally caught by the line, and sometimes weigh nearly 100 pounds. The seas also yield great and little flounders, and there are besides a few cod and some smaller fish, which are never caught in any quantity. There are only two sorts of fresh water fish known in Greenland, *salmon* and *salmon trouts*.

The Greenlanders style themselves *Innuit*, *i.e. Men;* the Icelanders, who first discovered them, called them in scorn *Skrœllings*,—*mannikin*. They are of small stature, few exceeding, the greater part not reaching, five feet; but they

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are well-shaped and plump, fat but not corpulent; their head large; their eyes little and black; their nose small; their face round and flat; the mouth small, and the under lip rather thicker than the upper; their colour, dark approaching to olive, is attributed to their food, train, blubber, and fishes; and their employment, being constantly engaged in handling grease and train, and for the greater part of the year immersed in the smoke of their lamps, and little accustomed to wash themselves. Yet the children, when new-born, are white; and the descendants of those who have mixed with Europeans, as beautiful as any fair inhabitant of Europe. Their hair is strait, strong, and black on the head; the beard they root out; they have high breasts and broad shoulders, especially the women, who, being accustomed to bear burdens from their youth, will carry a whole reindeer the space of four leagues. The effluvia of their bodies in a room, or even in a place of worship, feels strong to a European; but before their conversion to Christianity, when the filthiness of the savage was superadded to the natural grossness of their exhalations, the fetor was in confined places almost intolerable. They are naturally acute, good humoured, and sociable, but thoughtless in the extreme. Courteous and

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quiet, they used to consider themselves superior to the Europeans in good breeding; and when they saw a modest stranger, their highest compliment was, 'he is almost as well bred as we,' or, 'he begins to be a Greenlander.' They are patient and unobtrusive, but if too far encroached upon, they become furious and desperate. They are not apt immediately to resent an injury, but brood over their animosity, and sullenly wait an opportunity for revenge. They, like all other uncivilized people, are variable and fickle, indolent and active by turns; they will sometimes, if their employment please them, work almost without intermission; at others, sleep night and day. Among the heathen, the murder of destitute children, and of aged or useless members of society, was deemed no crime.

Their dress is adapted to the rigour of the climate. The fowls' skins, with the feathers inward, form what may be called their shirt; over this, another garment or waistcoat, formerly of rein-deer skin; but these are now so scarce, that none but the very wealthy can afford them. Their outer garments are a coat which reaches to the knees, similar to our shirts, only closely fitted round the neck; it is made of seal's skin, with the rough side outermost—the men's plain at the bottom—the women's reach the loins,

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and terminate with two flaps, one before and another behind; at the top there is a cap or hood to draw over the head in cold weather. Their breeches, stockings, and boots, are not very different from the Scottish peasant's in shape, but made of the materials formerly mentioned. The richer sort now, however, substitute woollen stockings, breeches, and caps, which they esteem luxuries. When they travel by sea, they put a great-coat over their other garments—a *tuelick* (Gr.), a black smooth seal skin that keeps out the water. The women's dress is almost the same as that of the men, only they wear drawers beneath their breeches; and the skins of which they are made are the showiest and prettiest of their kinds; but their hoods are higher; and mothers and nurses wear a garment wide at the back to hold the child, which generally tumbles in it quite naked, nor is acquainted with any other swaddling clothes or cradle. Their every day habiliments drip with grease, and swarm with vermin; but their new and holiday dresses are kept with care, and the seams ornamented with stripes of leather, which they contrive to preserve white or dye red. The men wear their hair short; the women bind theirs in a double ringlet, at the top of their head, in such a man-

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ner, that a long broad roll or tuft, and a little one over it, decorate the crown, which they enclose within some gay bandage, adorned perhaps also with glass beads. To increase their beauty, the females used to have threads blackened with soot drawn between the skin and flesh of their chins, which left long streaks—a painful operation, performed upon them by their mothers in childhood, but which, since the introduction of Christianity, has been relinquished. They used formerly the bones of fishes for their needles, but now they prefer steel, and execute their work in a manner of which even a British furrier would not need to be ashamed.

The Greenlanders live in winter in houses, and in summer in tents. The houses are generally built on some elevated place near the seashore; the walls, about a fathom in thickness, are constructed of large unhewn stones, with layers of earth and sod between; their roofs are flat, formed of the drift wood, and thatched with shrubs and turf covered with fine earth; they are usually from twelve to eighteen feet in length, and from ten to twelve in breadth, and about six in height; the entrance is by a low vaulted passage in the centre, sometimes fifteen feet long, through which it is necessary to creep on all fours, which excludes the cold, and lets

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out the heated air; on each side of the entrance, are one and sometimes two windows made of the intestines of some animal, and the walls and roof are wainscoated with old half worn tent and boat coverings. From the middle of the house to the wall along the whole length, a board floor or bench is raised a foot high, and covered with skins; this floor is divided into apartments like horse stalls, by skin partitions, every several apartment occupied by a family; and sometimes ten families live under the same roof. On these floors they sleep all night, and sit during the day, the men in front with their legs hanging over, the women behind cross-legged. Along the wall beneath the windows runs a narrower bench appropriated for strangers. By every partition there stands a lamp formed of bastard marble (pot-stone), filled with oil and a wick of moss, which burns so brightly, that the place is both sufficiently heated and lighted. Over this a kettle, also of bastard marble, is suspended by four strings fastened to the roof, and in this vessel all their food is prepared; above is a rack for drying their clothes. Their fires are kindled by a very simple contrivance, turning round a stick through a hole in another piece of wood very rapidly with a string. For a short time in the beginning of winter their dwellings look

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tolerably comfortable; but this soon changes; the collection of guts, bones, and other half rotten fragments of every description, with the preparation necessary for tanning their seal skins, and the heaps of filth which are suffered to gather till their bulk obstructs the passage, render the interior extremely revolting to Europeans. The converted natives are, however, now taught habits of cleanliness, which alone would serve to mark the difference between them and their heathen countrymen. But such, and even more disgusting, was the state of the Greenland houses when the missionaries first went among them; their dishes and cooking utensils were upon a par with their housekeeping; the dogs usually saving them the trouble of wiping their platters; the filthiness of their meals forbids description.

The time of removing from their houses to their tents depends upon the season, in March April, or May, according as the snow melts; for although impervious to ice or snow, their roofs cannot withstand the influence of thaw. Every family has a tent of their own, of a size suitable to the number of the inmates. They are formed of poles fastened in a foundation of stone about a foot high, covered with double seal skins, and, if the owner can afford it, decked inside with a

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tapestry of rein-deer skins. The bottom is stopped close with moss, and loaded with stones; the door is a curtain of the most pellucid seal-skin, wrought with the finest needle-work, and fringed with blue or red cloth. There they sleep and deposit their finery, but the cooking is performed in the open air.

Their instruments for hunting and fowling were formerly bows and arrows, and lances pointed with bones, the use of which is now superseded by fire arms, when they can be procured. For seals and smaller sea-animals they use knives and harpoons, to which bladders are affixed, and act as buoys; in the capture of the larger whales, they are assimilating to European practice.

But their boats are peculiarly their own, and better adapted for their seas than those of any other nation. The large womens'-boat, *umiak* (Gr.), being managed chiefly by the women, and used in summer, to transport the whole family with their tents and baggage, from place to place, is generally from twenty-four to thirty feet long, four or five feet wide, and two or three feet deep. It is flat-bottomed, but sharp at both ends, and consists of a wooden skeleton, knit together with thongs or straps, and covered by the strongest seal-skin. It is not apt to up-

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set, and lives in the roughest sea. In the evening it is always hauled upon land, to be dried, repaired, and new-coated with a thick rancid oil, *mimeck* (Gr.), to preserve its seams. The small canoe, *kaiak*, is the Greenlander's master-piece. By it he is rendered in some degree amphibious, and enabled to cope with the inhabitants of the ocean on their own element. It is about six yards in length, shaped like a weaver's shuttle, scarcely a foot and a half broad at the widest part, and hardly a foot deep. Its component parts are the same as the women's boat, a frame of wood, and a covering of skin; but it is closed all over, having only a round hole in the centre of its deck with a rim of wood or bone. Into this the Greenlander slips, and lacing his sea-coat close to the rim, and buttoning it about his face and arms with bone-buttons, himself and his vessel are water-proof. On the deck around him lie his fishing-tackle and instruments, and with an oar (*pautik*, Gr. made of solid red deal, strengthened with a thin plate, three fingers broad at each end, and inlaid with bone at the sides), which he grasps by the middle, striking the sea alternately on each side very quick, and as regularly as if he were beating time, he skims through the water with amazing rapidity, and fears no storm. They are taught, from their

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earliest infancy to manage the kaiak, to recover their balance if upset, and guide their little skiff in every possible danger—an art which Europeans can never attain, nor the Greenlanders if late in attempting to learn.

As catching the seal is their most important occupation, the boy, when about fourteen or fifteen years of age, and capable of managing the kaiak, is taken with his father to be instructed, and the first seal he kills affords a feast to the whole friends, who thenceforward respect him as future provider for a family. The males employ themselves only in fishing, making their instruments, or performing any kind of carpenter's work. The whole domestic operations are left to the women, who cook, sow, prepare the skins, cover the boats and tents, and even build the houses; while men and boys look on with the utmost indifference at their severest toils. In the management of whatever the husband brings home, the wife is absolute, and often in his absence regales herself and her friends with the viands he has provided, leaving to him but a slender share. Their chief delight, however, is in stuffing their children, till the little creatures roll in gluttonous ecstacy upon the floor. Men marry about twenty, and the women from seventeen to eighteen; and if the relations are satis-

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fied, the inclinations of the girl are seldom consulted, who is frequently compelled to enter the matrimonial state, which to her is a state of laborious servitude. Polygamy is practised among the heathen, but not generally; yet some men have three wives and some women two husbands. The great anxiety is to have male children, who may support them in old age, as if they have none, the women especially are left to starve, or earn a miserable pittance in servitude, where, although they may receive a scanty share of food, they seldom obtain a renewal of their garments. Sometimes, however, their neighbours or relatives, if wealthy, receive them into their families, and, if they have no children of their own, adopt the orphans. They bury their dead in their best clothes, and in a sitting posture: the graves are made of stone, to preserve their bodies from the wild beasts.

They have two especial seasons of merry-making:—when they have laid in their winter provisions, are amply provided with stores, and cannot employ themselves upon the sea or the ice; the other, and the greatest, is the sun-feast, when this luminary re-appears after their long night, and they meet to rejoice at the return of good hunting and fishing weather. Having nothing but water to drink, they cannot intoxicate

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themselves, but they eat till they cannot swallow a mouthful more, and then rise to dance to the sound of a rude tamborine, which beats time to a song in which all the company join chorus; and thus they will continue night and day till all their provisions be exhausted. But their most singular merriment is their singing combat. If a Greenlander imagine himself affronted by another, he composes a satirical poem, and challenges his adversary to sing. Both come accompanied by a respectable chorus, chiefly of women, who act as seconds, and the contest of wit begins; when he who fairly laughs out his opponent, and gets the last word, gains the applause of the spectators, and wins the day—certainly a more rational method of revenging a taunting expression, than committing murder under the polite phrase of giving the satisfaction of a gentleman! During moon-light they play at foot-ball, and the young girls joining, hand in hand, dance and sing in a circle, as was customary among the female children in the villaegs of our own country.

The population is too thin, and scattered among the heathen, to admit of any thing like a regular government; each follows his own inclination, and the punishment of crimes and offences is left to private revenge, which, as in

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savage nations, is always cruel, and often hereditary. Women esteemed witches, who are generally the old and friendless, are treated in Greenland with a cruelty, almost equal to what they were in Britain not quite two centuries ago; and these savages, under sanction of the custom of the country, can plunder the patrimony of the widow and the fatherless, if infants, with as much coolness, as more civilized practitioners can rob the estate of a helpless charge, under form of law, in countries called christian.

Their religion, before the arrival of the missionaries, was confused, dark, and hopeless; yet the following anecdote shows how even the heathen may be prepared by the Spirit of God for the reception of the gospel, previously to that gospel being sent to them, and how uncultivated minds may trace the evidences of the existence of a Deity, with a perspicuity which Paley himself could have scarcely exceeded. Yet, if it be true that a colony of Christian Norwegians in former times settled in Greenland, these may be the glimmerings of truth which they had left behind, and which, though debased and enfeebled, were not quite extinguished.

'It is true,' said a converted Greenlander to a missionary, 'that we were ignorant heathens,

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and knew nothing of a God or a Saviour; and, indeed, who should tell us of him till you came? But do not imagine that no Greenlander thinks about these things; I myself have often thought —a kajak, with all its tackle and implements, does not grow into existence of itself, but must be made by the labour and ingenuity of man; and one that does not understand it, would directly spoil it. Now the meanest bird has far more skill displayed in its structure than the best kajak, and no man can make a bird. But there is still far greater art shown in the formation of a man than of any other creature—who was it that made *him?* I bethought me he proceeded from his parents, and they from their parents; but some must have been first parents, whence did they come? Common report says they grew out of the earth; but if so, why does it not happen that men grow out of the earth still? And from whence did this same earth itself, the sea, the sun, the moon, and stars arise? Certainly there must be some Being, who made all these things; a Being that always was, and can never cease to be. He must be inexpressibly more mighty and wise than the wisest of men; and he must be good, for every thing he hath made is necessary and good for us. There may be men that know

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something of him—O! could I but speak with such!'

Another thus argued: 'Man is made quite different from the brutes; the brutes have no understanding, but serve for food to each other, and all for the use of man; but man has an intelligent soul, is afraid of no creature in the world, yet man is afraid of a future state—who is He that he is afraid of there? That must be a great Spirit that has dominion over us—O! did we but know him!'

A few of them believed that the soul is a spiritual essence, quite different from the body and all material substances, that it survives after death, and needs no corporeal nourishment; and some of the Angekoks, their philosophers and sorcerers, who pretended to have visited the realm of souls, described the spirit as a pale soft shade, visible to the eye, but elusive to the grasp. But the popular notion of the Greenlanders is, that their elysium is situated in the abyss of the ocean, or the bowels of the earth, and they think that the deep cavities of the rocks are the avenues that lead to it. There dwells Torngarsack, the good spirit; there a joyous summer is perpetual, and a shining sun is obscured by no night; there the stream is tranquil and limpid, and an exuberance of fishes, fowls, rein-

deer, and seals, are not only to be caught without toil, but even found boiling in an immense cauldron. To these blessed mansions none can approach who have not been diligent in their vocation, killed many seals, suffered great hardships, been drowned in the sea, or died in childbed. Their infernal regions they place also under the sea; there dwells their great malignant spirit,—a female, without a name,—in a large house, where she can detain in captivity all the animals of the ocean, and who occasions the dearth of seals, and other untoward accidents at sea. The Angekoks pretend also to hold communication with this spirit, and one of the most lucrative parts of their religious function is to travel to her habitation, and destroy her spell in times of scarcity: a mythology which, perhaps not less adapted for poetical fiction, is certainly more free from lascivious allurement, than the admired absurdities of Greece and Rome. There are a number of inferior deities in the Greenland kalendar: they believe also in familiar spirits and spectres; but their incongruous stories, having never been systematized, would not bear abridgment, and are not worth transcribing.

Any man may be an Angekok, provided he can undergo a tedious, painful, and trying initia-

tion, and acquire a species of ventriloquism, or the art of imitating different voices. But though they possess some influence as sorcerers, their chief respect arises from their reputation as skilful weather sages, and a rude practice in medicine and surgery, accompanied in common with certain juggling tricks, and superstitious ceremonies, from which civilized nations have not always been exempted; and, even in the vicinity of the christian settlements, where their pretensions have been held out to ridicule and exposed, the heathen, although they mock at their illusions, yet strictly conform to their prescriptions.

In cases of fractured limbs they are very expert, and neither these nor flesh wounds occasion long confinement. Their most common diseases are cutaneous, the scurvy, an irruption of little pimples that cover the whole body, a species of leprosy, which is infectious, and generally fatal, and sometimes large boils; but the most dreadful was the small-pox, introduced by the Europeans. Diseases in the eye, inflammation, and films, are very common. Their internal diseases are consumption, pleurisy, diarrhœa; palsy, dropsy, and lunacy occur, but more rarely. Yet, notwithstanding, the women frequently reach the age of eighty and upwards. The greater irregularity of the males, and their ex-

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posure to the wet and labour, fasting and repletion, that attend hunting and fishing, shorten their days.

The language of the Greenlanders is said to be very artificial and musical, but extremely difficult for foreigners to acquire. Their arithmetic is, however, very circumscribed; they have only five numerals, the number of fingers on one hand; six is five and one; seven, five and two, &c.; ten is the two hands, twenty is a man, or the quantity of fingers and toes, the intermediate numbers here also are formed by addition; one hundred is five men. All beyond goes under the term innumerable.

Their astronomy is also extremely limited, yet they have distinct names for some of the constellations, and divide their nights by the rising and setting of certain stars. *Ursa major* is *tuckto* (Gr.), the reindeer. *Ursa minor*, *kuttuk* (Gr.), heaven's breast-bone. *Orien's belt*, *siektut* (Gr.), the bewildered men, or the seal-hunters, who having lost their way were translated to heaven. The *aurora borealis* are departed happy souls dancing, and falling stars souls on their way from heaven to hell. Their day is divided by the tides, and their years are reckoned by winters; their months are distinguished by their productions—a hint the late French philosophers

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appear to have borrowed in their kalendar; thus the eider-duck month, the seal month, and others named from the appearance of the various fish and fowl; their æras are marked by particular events, such as the arrival of the missionaries, the settlement of a colony; but these go only a short way back, their highest genealogical tree not including more than ten progenitors.

Like other northern nations, they are fond of poetry. And the following elegy of a father over his son affords no mean specimen of their powers:—'Woe is me that I see thy wonted seat, but see it empty! Vain are thy mother's toils of love to dry thy garments. Lo! my joy is gone into darkness, it is crept into the caverns of the mountains. Once when the even came I went out, and was glad; I stretched my eager eye, and I waited thy return. Behold! thou camest; thou camest manfully on, rowing with young and old. Never didst thou return empty from the sea. Thy kaiak brought its never-failing load of seals or sea-fowl. Thy mother! she kindled the fire and boiled: she boiled what thy hand acquired. Thy mother! she spread thy booty before many invited guests; and I took my portion among them. Thou espiedst the shallop's scarlet streamer from afar, and joyfully shoutedst, behold Lars [i. e. the factor]

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cometh! Thou skippedst over the strand with haste, and thy hand took hold of the gunnel of the shallop. Then were thy seals produced, and thy mother separated the fat—for this thou receivedst shirts of linen, and iron barbs for thy spears and arrows.—But now, alas! 'tis over! When I think of thee my bowels are moved within me. O! could I weep like others! then might I alleviate my pain. What shall I wish for more on earth? Death is now become the most desirable thing—but who would provide for my wife and the rest of my tender children? I will still live a little longer: yet my joy shall consist in nourishing my grief!'

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CHAPTER II.

Original Colonization of Greenland. Hans Egede proposes to convert the Greenlanders. Opposition to his plan. Supported by his heroic Wife. His indefatigable perseverance. Forms a Trading Company. Sails for Greenland. Colony settles at Hope Island. Mr Egede's endeavours to learn the language, and to communicate Religious Instruction, unsuccessful. Trade unpromising. His Difficulties. Disappointments. King of Denmark determines to support the Mission. MORAVIANS arrive. Sketch of their History. Cordially received by Mr Egede. Their Faith. Trials in procuring Provisions from the Natives. In the Language. Small-Pox nearly depopulates the Country. Their attempts to instruct the Heathen. Derided by them. Character of the Savages. Resolutions of the Brethren.

WERE it not that the ruins of their churches bear evidence to the fact, that Greenland once had been inhabited by Christians, the whole of the original chronicles of Iceland would have been treated as fable; especially as from the time of their destruction, either by the natives

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or by the black plague, in the beginning of the fifteenth century, the country was forgotten till about the end of the sixteenth, when it was again brought into notice by Frobisher and Davis, English navigators; the former of whom gave his name to straits whose existence is doubtful, and the other to the well known sea that washes the western coast. The Danes then made several attempts at discovery and settlement; but it was not till the year 1732 that they formed any permanent establishment, and this was accomplished through the christian zeal of a pious Norwegian clergyman, Hans Egede.

This singular man had been settled minister at Vogen little more than a year, when having read the interesting accounts of Old Greenland, his curiosity was roused, and he made inquiry among some of the whale fishers in his neighbourhood who had visited these regions, respecting its present state; their answers awakened his sympathy for the wretched condition of the inhabitants, whom he conceived to be the descendants of his christian countrymen, and begat a strong desire in his mind for their conversion, and for himself to be the instrument. But the circumstances of his case seemed to preclude all prospect of his ever making the attempt, being already engaged with a charge, and en-

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tangled with a wife and young family, and he strenuously endeavoured to get rid of the thought. His conviction, however, that something should be done, increasing, he at length drew up an humble proposal for the conversion of the Greenlanders, enforcing that duty from the Scripture promises respecting the conversion of the heathen, from the command of Christ, and the example of the primitive church; and forwarded copies of it in 1720, as a memorial, accompanied by a petition to the bishops of Bergen and Drontheim. They both approved of the design and promised their assistance, at the same time, however, stating the difficulties by which it was surrounded.

Hitherto he had kept his plan a secret; but no sooner was it divulged by this correspondence, than his friends set themselves in violent opposition to so preposterous a project, and urged his wife and family to lend their assistance to prevent it. Their tears and entreaties so moved him, that he earnestly strove to banish the idea, when that declaration of our Saviour, 'Whosoever loveth father or mother more than me, is not worthy of me,' came with such irresistible power that he found himself constrained to yield obedience to the heavenly suggestion. At the same time, in the course of providence, a

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concurrence of troubles and persecutions arose, which alienated his wife's mind from the place of their residence; and after spreading out the whole matter in prayer before God, to the great joy of her husband, she expressed her conviction that it was her duty to follow him in his call to preach the gospel to the heathen.

Believing all his difficulties now at an end, he drew up a memorial to the mission college at Copenhagen, which he requested his friends the bishops to present; but the nation being then involved in war, they advised him to wait with patience for more pacific and favourable times. He did so; and year after year elapsed, while the good man was not only exposed to the trial of hope deferred, but defamed by the most opposite aspersions. Some treated him as a visionary lunatic, who would throw up a certain for an uncertain livelihood, and expose his wife and children to perish in an inhospitable clime, for his whim: While others represented him as a designing hypocrite, who, under the specious pretext of spreading the gospel, aimed at extending his own fame; who, while he talked of promoting the honour of God, wished to advance his own temporal interest; and because his benefice at home was not sufficient for his ambition, hoped to procure a bishopric in Greenland.

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At length, having reason to believe, that his memorial was not properly enforced, he resolved to resign his charge, and prosecute in person the object so dear to his soul; yet when it came to the point, and he was about to take leave of a people whom he loved, his heart almost fainted. But he was cheered and animated to go forward by the christian fortitude of his wife; nor did the accounts then current, of the shipwreck of a vessel belonging to Bergen, and the murder of her crew by the natives, at all intimidate this heroic pair.

At Bergen, whether he went in the year 1718, Mr Egede's scheme for converting the heathen was looked upon as a phrensy, and he was gazed at as a kind of spiritual knight-errant, the reveries of whose heated imagination had sent him forth in quest of adventures. But his proposals for reviving the trade with Greenland, were viewed as a more rational project, although nobody during the war would venture to embark in it. But just at that moment, the unexpected fate of Charles XII. gave prospect of peace, and he repaired to Copenhagen; there he had an interview with the king, and returned to Bergen in the highest hope, and with a promise of royal support. He was doomed, however, to pass another year of disappointment; still he never re-

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laxed in his exertions; and about the close of 1720, he had the satisfaction of seeing a company, with a capital of two thousand pounds, formed by a few merchants, who subscribed small sums of twenty pounds each, and to which he himself contributed sixty pounds.

With this sum, inadequate as it was, they determined to commence. A ship was bought, called the Hope, to carry him out and remain during the winter; other two were freighted, one for the whale fishery, and another as a packet. In spring, 1721, the college of missions informed him that the king approved of the undertaking, had appointed him missionary to the heathen, with a salary of sixty pounds per annum, and sent him a present of forty pounds for his equipment. Thus, after ten years of anxiety and labour, was the patient perseverance of this indefatigable man crowned with success, and he obtained the desire of his soul, the perilous office of a missionary to the heathen, and the little envied privilege of spending his life amid privations, exertion, and suffering, in the frozen regions of the north, to testify to them the gospel of the grace of God.

On the 2d of May, 1721, Mr Egede, with his wife and four young children, went on board the Hope, when he was presented to the ship's

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company as the head of the colony. And on the 12th of the same month, all their preparations being complete, did this ever memorable expedition leave Bergen for the shores of Greenland. June 4th they passed Staten Hook ; but after turning the Cape on their entrance into the Greenland sea, they encountered some very severe storms, while the Straits appeared entirely covered with one vast ice-field, and the captain began to hesitate about returning. On the 24th, espying an opening, they ventured into it, but soon became enclosed among the floating masses. When they attempted to put to sea, the wind rose to a tempest, and was contrary, one of the vessels struck upon the ice, and sprung a leak ; this they stopped with their clothes, but the increasing storm threatened instant destruction, and they had no other expectation than that of being crushed to pieces. To add to their misfortunes, there was such a fog, that they could scarcely see the ship's length before them, but yet they perceived that she gained more and more room ; and when after midnight the fog dispersed, they found to their joyful surprise, that the ice also had disappeared ; for the same storm that threatened their destruction, had delivered them from the ice, without their being able to observe it. July 3d they landed on an

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island in Ball's River, which they named Hope Island, and by the 31st of August, had finished a house of stone and earth lined with boards.

At first the Greenlanders were friendly, but when they understood from their building that the strangers meant to remain, they became more shy; nor was it without difficulty that they could be prevailed upon to continue their intercourse. Mr Egede, whose first object was to learn the language, as soon as he caught hold of the word *Kina*, *i. e.* what is that? asked the name of every thing he saw, and wrote it down. Then, observing that one of the savages, called Arok, took a fancy to one of his people, Aaron, from the similar sound of their names, he one day left this youth among them, that he might acquire some knowledge of their language and customs, but in a few days several of them came and told Mr Egede that Aaron was well, and requested that he might be taken away. A present, however, induced them to allow him to remain the winter with them; but they took his gun from him, that he might do them no harm, and when he resented their pilfering his articles, they fell upon him, and beat him severely. Soon after, they endeavoured to atone by their kindness for their bad usage, and begged that he would not tell the minister, lest he should pun-

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ish them; for they had a great dread of Mr Egede, especially after having brought their Angekoks to conjure him, they had declared their art of no avail, and that he was a great and a good Angekok. Mr Egede accordingly never appeared as if he had heard of the affair, and even left another colonist among them.

Eager to communicate religious instruction, yet unable to converse freely with the savages, he had recourse to a very hazardous expedient in order to attract their attention. He caused his eldest son to draw some biblical pictures, such as a representation of the general resurrection, of Christ healing the sick, and raising the dead, by which means, from the questions they asked, he was enabled both to improve his language, and give them some notion of a few facts of the gospel history. A very natural effect followed from the partial information he thus conveyed; the heathen imagined that he, as the minister of so great a Master, should possess also the gift of healing, and they brought their sick for him to blow upon them and cure them. But though he took occasion to inform them that God alone could impart health, and admonished them to seek him, yet as he prayed over the sick, and some of them recovered, they persisted in supposing that he possessed miraculous pow-

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ers, and on one occasion they besought him to raise the dead.

Trade also was from the first unpromising; and in the spring of 1722, the colonists had the mortification to see one Dutch whaler do more in half an hour, than they had been able to do during the whole winter. But what was still worse, their provisions began to run short; for expecting to find plenty of fishing and hunting in Greenland, they had depended upon the native produce for a supply. Both had failed, and they began to be in want, when unfortunately the scurvy broke out among them; the people in consequence murmured against Mr Egede for bringing them to perish in that dismal country, and the store ship not arriving at the time they looked for, they unanimously determined to return in the vessel that had wintered at the colony.

Mr Egede, reduced to inconceivable distress, knew not what to do. He durst not desert a post which it had cost him so much labour to obtain, nor give up the prospect of the heathens' conversion that appeared opening upon him, yet could he not remain with his wife and four infants to see them starve. With difficulty he persuaded the colonists to wait till June for the arrival of the ship, on condition that if she did

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not then make her appearance, such as chose should depart, leaving him what provisions could be spared. He likewise persuaded six to try it for another year; but when they saw the miserable pittance that would be left them, they too changed their minds, and resolved to return.

Nothing then remained for the poor missionary, but the heart-rending necessity of going back to Norway in the vessel that had brought him out. But his heroic wife, whose faith under the most depressing circumstances seems never to have failed, withstood the design, and displayed such courage and constancy as put his incredulity to the blush. She not only refused to make any preparation for departure, but reprimanded those who began to demolish their habitations; and told them, not to occasion any unnecessary trouble, for she was confident the vessel would arrive in safety. Before the end of June the vessel made her appearance with the necessaries they wanted, and the most cheering tidings—that the merchants were resolved to promote their traffic in spite of the bad appearances, and that his Majesty had determined to support the mission to the utmost of his power.

Encouraged by these assurances, Mr Egede applied himself to his important task with renovated vigour; and during the winter of 1722,

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took up his abode with his two sons for a while in a Greenlander's house, then in all its primitive simplicity of filth and vermin, sacrificing his European fastidiousness, in order to gain a complete knowledge of their language. He likewise received a family into his own, for the same purpose, and supported two orphan children, whom he wished to reside constantly with him; but as soon as the season allowed them to return to the sea, they left him; and just when he thought he had gained their affection, and hoped they would form a beginning, he found all his labour to be fruitless. He had attempted to instruct the youths in reading, and at first they appeared very anxious to learn, as they received a fish-hook or some little present for every letter; but when these were stopped, they soon grew tired, and plainly told their teacher that they did not see what end it answered to be sitting all day staring at a piece of paper, crying, a! b! c!—a! b! c! and that he and the factor were idle useless fellows, who did nothing but waste time in looking on a book, or scratching with a feather, while the Greenlanders were brave men, who could hunt seals, shoot birds, and get plenty of game. In vain did Mr Egede attempt to teach them the advantages of knowledge, and reason with them about the importance of reli-

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gion. To them nothing could compare with present temporal advantage, and the supply of their bodily wants.

Next year he received a colleague, Mr Albert Top, and in conjunction with him redoubled his efforts. He had translated into their language some short questions and answers respecting the fall and redemption of man, the resurrection of the body, and the last judgment. These they read to the natives, who perhaps listened once or twice with some attention, but when frequently repeated, they grew tired. And if any angekoks chanced to be among the hearers, they would interrupt the minister, mimic his reading, or ridicule his doctrine, telling him that they had been in heaven, and saw no traces of God's Son there, nor did they find the firmament in such bad case as to threaten any immediate dissolution. As the ministers, from want of a command of language, could not answer the mockers, and thus put them to silence, the colonists took a most injudicious method for insuring attention, —they drove the angekoks away by force, and stationed sailors among the savages to secure the peace.

In reasoning with them, the missionary had to encounter much of the wayward acuteness of uncivilized men. When he told them of future

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judgment, and the eternal punishment of hell-fire, they would reply, their angekoks knew hell better than he did; and if it was so hot, there was water enough in the sea to quench it and make it tolerable; or it would make amends for the cold they had endured upon earth! If he endeavoured to convince them of the absurdity of these angekoks having seen hell, they would ask him if ever he saw the God he talked so much about; and if he wished them to believe what he said, let him by his prayers procure them fine weather and plenty of seals!

Unfortunately Mr Egede's efforts were of necessity irregular, as his time was greatly broken in upon by the secular affairs of the colony, of which he had the management; and as he considered the success of the mission to depend upon the prosperity of the trade, he was not less assiduous in his endeavours to promote the temporal advantage of the company, than unremitting in his exertions for the eternal interests of the natives. With this view, he undertook many hazardous voyages among the various bays, creeks, and islands, to explore the coasts, and search out the best situations for trade or fishing, or for new and permanent settlements. During these excursions, he not only had his life endangered by the elements, but, by the impro-

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per conduct of some of the Danes who accompanied him, the Greenlanders were so irritated, that a deep laid conspiracy was formed against him, which, unless for the providential information of a Greenland boy, had certainly succeeded. In the course of his expeditions, he discovered a fine creek, where there was much grass and brush-wood, a salmon brook, and what appeared fine meadow land: this they named Priester Fiorde (Priest's Bay). In May, he set fire to the old grass, in order to thaw the frozen earth, and then sowed some corn for a trial; which sprung up rapidly, till it was in ear, when the night frost prevented it from filling. He also founded a second colony at Nepisene, an island in a bay where the whales frequented. Thither the missionary Top went with twenty colonists; but the station, like the corn-field, promised well for a season, and failed at a moment when it looked fairest.

All his exertions, however, by some untoward circumstance, always proved fruitless. The Danes could not compete with the superior knowledge and experience of the Dutch; and in 1727, the Bergen Company relinquished the undertaking. Mr Albert Top, also, his colleague, after labouring four years with great diligence, was forced to leave the country on account of

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his health; and Mr Egede himself began to doubt whether it would be possible for any of them to continue, as the trade was a losing concern, and there was no appearance of the gospel taking any effect among the heathen. The following year revived his hopes, and promised to secure the permanence of the colony. Five ships, one of them a man-of-war, arrived with a great accession of settlers, a company of military for their protection, and materials for erecting a fort, —they brought, besides, two colleagues in place of the one who had retired. But these were not the means by which the mission was to be supported. The settlers had been very improperly selected; numbers had come voluntarily, but others had been sent from bridewell along with them, as persons to cultivate the soil, who all had expected to find a fool's paradise in Greenland.

Scarcely had they landed, when a contagious disease broke out among the mixed multitude, and carried them rapidly off; in their rage and disappointment, when they saw nothing but barrenness, desolation, and death around them, the soldiers mutinied, and considering Mr Egede as the cause of their banishment, they threatened his life; so that he who could before sleep in tents among savages, was now obliged to be

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guarded against his fellow-countrymen, who had been sent to be his protectors! But the mercy of God towards the poor heathen was evident in delivering them from the moral contagion of such a crew. Amid these severe, and what to ordinary minds would have been overwhelming disasters, Mr Egede had not the consolation of seeing one grown-up person affected by the truth: with the proverbial fickleness of savages, they would at times profess to believe what he said, and perhaps as soon as he had left them, make it a subject of derision, or even tell him to his face, the next time he addressed them, that they cared nothing at all about it. Yet he was supported by the hope that some impression might be made upon the young, to obtain access to whom, he adopted a very disputable plan; he baptized the children of such parents as merely gave an assent to the truths of religion, though he had no proof they did it from any other motive than courtesy or the hope of gain. These he thought might be induced to allow their baptized children to remain with him for instruction. Accordingly, after having baptized about 150, he employed a youth, named Christian Frederick —whom the Missionary Top had baptized, and taught his catechism—to instruct them; and by this means, notwithstanding their constant

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changing from place to place, many of them were brought to have some knowledge of the outlines of Christianity. He now began to flatter himself that a better day was about to dawn; but even this failed:—the Greenlanders would not suffer their children to remain with him; and if he visited their tents, hid them lest he should entice them away; and thus suddenly his sky was overcast, and the clouds seemed to gather around him thicker and darker than ever.

In 1730, his uniform protector and steady friend, Frederick IV. died; and his successor Christian VI. the following year transmitted a royal mandate, that the undertaking should be abandoned, and the people brought home, only it was left to Mr Egede's choice either to return or remain; in the latter case, he was to be allowed to keep as many people as were willing to stay, and as much provisions as would be sufficient for a year; but he was expressly informed that he had no farther assistance to expect. On such terms no one would agree to remain, and all must have been given up, if providentially the ship had not been too small to carry off the property, and he consequently succeeded in obtaining ten seamen on his becoming responsible to the captain. With these he proposed to carry on the trade at his own

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risk, by the agency of his second son; and if no ships should come the following year, which, however, he earnestly entreated, he promised to send home the proceeds by foreign vessels.

He then beheld the whole depart, taking with them six Greenlanders. And what must have distressed him most, even his two colleagues left him. During the year his progress in the great work of his mission was as unpromising as ever; but his son carried on the trade to better advantage, and a larger cargo was sent home than in any of the preceding.

In answer to his humble representations, the king sent out the necessary supplies; and the next year brought him the joyful intimation that his Danish Majesty had determined to support the missions, renew the trade, and had appropriated £400 per annum for these purposes. The ship that brought these heart-cheering tidings, brought also the three first Moravian missionaries to Greenland,—Christian David, Matthew Stach, and Christian Stach: an event of more importance in its consequences than any that ever took place in that quarter of the world, and for which the labours, and sufferings, and anxiety of that extraordinary man Mr Egede had, in the wonderful arrangements of Providence, been paving the way.

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The MORAVIANS, or United Brethren, were originally protestant exiles from Moravia; who having been forced to forsake their native land early in the last century, for witnessing against the superstition of the bloody and idolatrous church of Rome, sought refuge on the estate of Nicholas Lewis, Count Zinzendorf, in Upper Lusatia, where they founded (1722) the village of Hernhuth (the Lord's watch). In their doctrinal points they do not differ much from those of the Westminster Confession of Faith; in their discipline they profess to follow that of the ancient Bohemian church, yet hold communion with the Lutheran, without adopting their opinion respecting the ordinance of the Lord's Supper.

Their attention was soon after their settlement directed to the state of the heathen by the following incident: In the year 1728, a great awakening took place among the masters and students at the university of Jena: by meditating on the prophetical declarations respecting the extension of the Redeemer's kingdom in the latter days, and especially the conversion of the Gentiles, a desire was excited in some of them to attempt this great work: and one of them communicated his thoughts upon this subject to the congregation at Hernhuth, at the

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same time offering himself for the service of Jesus among the negroes.

Count Zinzendorf, their patron, had had his views from his youth bent upon the same object, and next to his own salvation, his great concern had been the salvation of the heathen. But ignorant as to how they should proceed, no opportunity for gratifying their desires occurred till 1731. That year the Count, when attending the coronation of Christian VI. in Copenhagen, saw two of the Greenlanders who had been brought to Denmark, and learned with grief that the mission was to be abandoned. There also, a converted negro named Anthony, becoming acquainted with his domestics, informed them that he had a sister, a slave in the West Indies, who longed much to learn Christianity, but had no one to instruct her. About this time Christian David, who was a chief man among the brethren, in one of his journeys, had met with a short account of the mission to Greenland, of which he sent them an abstract, accompanied by a letter animating them to this work, which they had just received when the Count and Anthony arrived at Hernhuth.

The effect of these concurring circumstances was so strong, that missionaries immediately offered for both stations. Two, with matchless

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generosity, resolved rather to sell themselves as slaves, than lose an opportunity of carrying the gospel to the negroes; and though not reduced to the necessity of doing so, evinced their sincerity by labouring in the island of St Thomas, under circumstances of outward abasement scarcely less trying.

From this the Greenland mission also originated; Matthew Stach, a young man, who, since the time that he had heard about Greenland, felt an anxious wish to go thither, when the brethren's proposal to go to St Thomas was laid before the congregation, became more ardently impelled to propose himself for that service, and communicated his mind to Frederick Boehnish. To his agreeable surprise, he found him actuated by the same desire; they then retired to a wood, kneeled down, and implored from their Saviour divine direction. Rising from this exercise, their hearts being filled with joy, they laid the proposals before the congregation in writing, perfectly resigned as to which tribe of the heathen they might be called to labour among, but preferring the Greenlanders.

At this period, the congregation being but small, all affairs concerning their management were first mentioned to the elders and their assistants, who weighed the matter fully, and then

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brought it before the whole body of the male communicants, for them to give their opinion and decision. Their consent to any measure was required to be unanimous; for if only one had an objection which did not appear frivolous, the matter was dropped. Stach and Boehnish waited a considerable time to see what would be the determination of the conference; and some of the brethren appeared rather to discourage the design, yet neither that, nor the disheartening accounts they heard of Greenland and the Greenlanders, abated their zeal. At length Count Zinzendorf sent for them, and asked if they still continued of the same mind; and when they replied they did, faithfully laid before them the difficulties they would have to encounter, but added, that if they would venture upon it in full reliance on their Saviour, they might make ready for the journey with his and the congregation's blessing.

Yet another year passed before they were despatched, and Fr. Boehnish being employed on a journey, Christian David proposed to go, with the design of returning the next year, and Christian Stach, Matthew's cousin, joyfully accepted an invitation to accompany him in place of Boehnish. 'There was no need,' to use their own words, 'of much time nor expense for our

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equipment; the congregation chiefly consisted of poor exiles that had not much to give us, and we ourselves had nothing but the necessary clothes on our backs. We had been used to make a shift with a little, and did not trouble our heads with how we should get to Greenland, or how we should live there. The day before our departure, some money was sent from a friend at Venice, part of which was given us to pay the expenses of our journey to Copenhagen; and we considered ourselves richly provided for, and would take nothing from any person on the road, believing that he who had sent a supply at so critical a juncture, would also take care to provide every thing requisite for carrying our purpose into execution as soon as we should want it. Neither could any one give us much information about things, or many instructions how we should manage, for the congregation had as yet no experience in the affair of missions, therefore it was left to us to act in all circumstances as the Lord and his Spirit should lead us, only we were admonished to brotherly love among one another; to honour that old servant of God, Christian David, as our father, and to make use of his counsel; to offer ourselves as assistants to that apostle of the Greenlanders, Mr Egede, who had been raised up by God in so remarkable a

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manner, and had been approved through so many trials, in case he could and would make use of us; but if he did not want our assistance, then not to interrupt him in the least. As for the rest, we were to live alone by ourselves, and to regulate our domestic affairs, so as became a godly life and conversation. Further than this, nobody knew any thing to tell us, and we ourselves neither knew nor imagined how it would be with us.'

Before proceeding, the missionaries were set apart by the elder of the congregation, with imposition of hands and prayer; and, on the 19th of January, 1733, accompanied by the devout wishes of the brethren, they left Hernhuth for Copenhagen.

Few missionaries, since the days of the apostles, have been sent on their journey with a more primitive equipment; and few have been more honoured with the primitive blessing. On their arrival in the Danish capital, they were cordially received by the friends to whom they had recommendations, particularly Professor Ewald, a member of the college of missions, and Mr Reuss, the king's chaplain. But their proposal of going to Greenland was treated as romantic and ill-timed, for the former mission and colony being reduced to the last extremity,

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would, it was most likely, be abandoned, and then how were they to subsist there with all communication cut off? The only probability was, that if they escaped being murdered by the savages, they must die of hunger.

They were not, however, moved by these considerations, but trusted that he who had called them to this undertaking would provide the means for their accomplishing it. Nor was their confidence vain. After some time they learned, that notwithstanding all past disasters, his Majesty had consented that one vessel more should go to Good Hope; and, upon application to M. Pless, first Lord of the Bed-chamber, he, after examining the brethren, being convinced of the purity of their intentions, and the strength of their faith, became greatly attached to them, and warmly interested himself in their favour; and it is mentioned, that he assigned as one of his motives for confidence in the success of these simple-hearted unlettered men, his observation of the fact, that God generally chooses instruments the most unlikely in worldly eyes to accomplish the grand designs of his kingdom; 1 Cor. i. 27.

By his representations the king was induced to accept the offer of the brethren; and after re-considering the subject, resolved to promote

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with new vigour the cultivation of Greenland, and the conversion of the heathen. He not only permitted the three brethren to go thither as missionaries, but also desired that more might follow them, and with his own hand wrote a letter to Mr Egede, recommending them to his friendly attention. The minister (Pless), also introduced them to several of the nobility, who favoured their undertaking, and assisted them with small donations. One day, when asked how they meant to maintain themselves in Greenland, with great simplicity they replied, 'by the labour of our hands, and God's blessing.' Unaware of the nature of the soil, they proposed to build a house and cultivate the ground. And when informed that they would find no wood for their purpose, 'then,' said these devoted self-denied servants of Christ, 'we will dig into the earth, and lodge there.' 'No,' answered he, 'you shall not be left to that shift, take wood with you, and build a house.' And he gave them fifty dollars, which, with the other contributions, enabled them to carry out planks and other materials for buildings, some masons' and wrights' tools, household furniture, implements of husbandry, with roots and seeds, fowling pieces and nets, with several other indispensable articles, and a supply of provisions.

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On April 10th they went on board the King's ship, very appropriately named 'Caritas,' which carried them to a land of 'scarcity' on a message of 'love.' The congregation of Hernhuth had a constant custom, since the year 1729, before the commencement of a year, to compile a little annual book, containing a text of Scripture for every day in the year, each illustrated by an appropriate verse out of the hymn-book. This text, called the word of the day, was meditated upon by the whole individually in secret, and spoken upon by the teacher in their public meetings. Many a time they observed, it was afterwards found, that when any remarkable event has occurred, there has been a striking coincidence with the word of the day, on which the brethren throughout the various quarters of the globe had been meditating.

The text for the day on which they sailed, was Heb. xi. 1,—'Faith is the substance of things hoped for; the evidence of things not seen.' And never was there one more appropriate. That for the day on which they entered Ball's River, May the 20th, was Philip. iv. 7, 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' And this they found remarkably accomplished in their comfortable

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experience during the first long years of barrenness and trial.

Wretched as the country appeared, yet they rejoiced on their arrival at their long-wished-for station; and the first of the Greenlanders they saw excited their liveliest emotions. Their pitiable condition pierced their hearts, and they prayed to Him, who is the light to lighten the Gentiles, that he would grant them grace, wisdom, and power, soon to bring some, if not all, out of darkness into his marvellous light; and were much encouraged by a passage that occurred in the ordinary course of their reading, Rom. xv. 21,—'To whom he was not spoken of, they shall see; and they that have not heard shall understand.'

Mr Egede gave them a most cordial reception, congratulated them on their undertaking, and promised them his best assistance in learning the language. Immediately they examined the coast; and having fixed on an eligible spot, not far from Good Hope, they named it New Hernhuth, consecrated it by prayer, and quickly run up a rough hut with stones and earth, to shelter them till their wooden house should be got ready; and bought an old boat of the Captain, in which they might go after their sustenance. The interval till the vessels departed they em-

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ployed in writing letters to their brethren; in these they expressed their humble confidence, and joyful, yet resigned anticipations. 'Let but the time for the heathen be come, and the darkness in Greenland must give way to the light: the frigid zone itself must kindle into a flame, and the ice-cold hearts of the people must burn and melt. Because we know our way is upright before the Lord, we are not dejected, but live in cheerfulness and joy. 'Tis true all men count us fools, especially those who have been living in this country, and know this people; but still we rejoice, and think, when the Breaker is come up before us, these must be won to tread and follow, though the appearances be ever so adverse. We hope to remain always in this mind; and even if we should affect nothing in Greenland, we will render him the honour due to his name, though it should be for nothing else but that we are humbled and made low in our own eyes.'

As soon as they had completed their dwelling, they began to labour for their daily sustenance; but not having been trained either to fish or hunt, their first attempts turned out abortive; nor could they make any thing of the Greenlanders' methods, for they were utterly unable to manage a kaiak. Their first excursion among

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the islands for wood was also unfortunate. They were overtaken by a storm; and, after having with difficulty reached home, during the night a high wind carried off their boat, wood and all. The Greenlanders, however, brought the boat back to them some days after, much damaged. These disasters they looked upon as a warning from God, not to occupy themselves too much with temporal cares, and therefore came to the resolution of imitating the example of the Silesians, and endeavour, other means having failed, to earn somewhat by spinning.

Yet, perhaps, the most appalling difficulty was the language. Mr Egede lent them every assistance in his power. He gave them his written remarks to copy, and ordered his children to explain them; but the brethren had first to learn the Danish language before they could understand their instructors; next, they who had never seen a grammar in their lives, must acquire a clear understanding of grammatical terms, nouns, cases, verbs, moods, &c., and then commence the Greenlandish, where new intricacies, unusual moods, suffixes of pronouns, active and passive, were to be unravelled and overcome, with a vocabulary to commit to memory, where often ten different words were applied to one thing; and to aggravate their task, the

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Greenlanders would not only not enter into the least conversation with them, but would steal their books after they had written them with infinite labour.

Yet such was their desire to see souls rescued from the bondage of Satan, and brought into the kingdom of Christ, that though often sorely tired, they always recommenced their studies with renewed vigour, and with a persevering industry altogether amazing. From the first, the missionaries had wisely resolved not to speak to the savages about spiritual things, so long as they understood the language imperfectly, not even to facilitate their own improvement, lest by employing improper terms, they might convey to their minds erroneous ideas about religion. But they were saved any self-denial upon this head at present; for although the number of persons in their neighbourhood was calculated about two thousand, they were so much engaged in their summer occupations, that very few called upon them, and these only to try and procure nails, fish-hooks, or knives, by begging or stealth.

Trials even more confounding came quickly upon them; when just entering upon their mission, under such an accumulation of difficulties, a dreadful and unexpected calamity threatened to

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extinguish their hopes, in the extermination of the race. Two of the six Greenlanders, formerly mentioned as carried to Denmark, who were still alive, were sent back to their native country this season. The girl died at sea—the boy arrived, to all appearance, in good health. Shortly after, however, he was seized with an eruptive disorder, and wandered about among his countrymen for some time, spreading infection among them, till in the month of September he also died. The next that fell a victim was Christian Frederick, whose loss was the more severely felt, as he could now read Danish, and had been extremely useful in assisting Mr Egede with his Greenland grammar and translations. Yet as the pustules did not rise, no person understood the nature of the disease, till one of the boys in the colony was taken ill; and then they perceived that it was the small-pox in its most virulent form.

Immediately Mr Egede despatched messengers every where, to warn the Greenlanders of their danger, entreating such as were infected to remain in their own homes, and those in places where the infection had not reached, to receive no strangers, lest they should bring contagion among them. But all admonitions were vain; no precautions were used, and the dis-

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temper spread with fearful rapidity. Its devastations were aided by the habits of the Greenlanders, and their unwillingness to submit to confinement and regimen; few survived the third day, while others, unable to endure the excruciating pain, heat, and thirst, plunged into the sea, or stabbed themselves, to put an end to their torments. One man, whose son died, stabbed his wife's sister on the presumption that she had bewitched him; and the Europeans had every reason to dread an assault in the madness of their distemper, for they accused them of being the cause of the pestilence,—an opinion in which they were confirmed by the dream of an old woman, that the Greenlander Charles, who came back from Copenhagen, would murder all his countrymen.

The whole district was filled with horror and despondency; and when Mr Egede and the missionaries, who were incessant in their visits of mercy, attempted to soothe the sufferers, their exhortations to resignation and patience, were answered by exclamations of rage, impatience, and despair. But so fast did the plague destroy, that soon, in a majority of places, only empty houses and unburied corpses were to be found, for the living did neither bewail nor bury their dead. In one island they met only one girl

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with the small-pox upon her, and her three little brothers. Her father having buried all the other inhabitants, built a stone grave in which he laid himself and his youngest child, and ordered the girl first to cover them with skins and stones, to protect their bodies from the foxes and ravens, and then she and the other children were to live upon a couple of seals and some dried herrings till they could get to the Europeans. These Mr Egede had conveyed to the colony; besides which, he received, lodged, and attended all the sick who came to him.

The Moravians emulated his example, and accommodated as many as their house could contain, surrendering to the afflicted even their own sleeping chambers; and thus, though unable to make themselves distinctly understood by words, they preached by their conduct—nor without effect. One man who had always derided them when in health, expressed his obligation to the minister shortly before he died, 'Thou hast done for us what our own people would not do; for thou hast fed us when we had nothing to eat—thou hast buried our dead, who would else have been consumed by the dogs, foxes, and ravens—thou hast also instructed us in the knowledge of God—and hast told us of a better life.'

This desolating scourge continued from Sep-

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tember, 1733, to June, 1734, and spread at least forty leagues north, and almost as far south. When the traders went afterwards north, they found the houses empty for thirty leagues; and some idea may be formed of the vast number of deaths throughout the country, from the fact of five hundred having died within eight leagues round the colony in the month of January, though many of the inhabitants had fled on the first appearance of the disorder. Mr Egede computed them at between two and three thousand. In the district of Ball's River, only eight recovered from the disease, and a boy, who had a hole in his side, was the only person who escaped the contagion.

Nothing but disaster upon disaster had followed the steps of the brethren: and now that the land round New Hernhuth was not only almost desolate and without inhabitant, but viewed by the heathen at a distance as a place of pestilence—a house of death; yet, when they were advised to leave a depopulated country, they would not listen to it; they were persuaded the Lord had called them, and they determined to wait many years, were it only for one soul, and their reply uniformly was, 'God's ways are not man's ways; he that called us hither, can still accomplish his aim by us.' No

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sooner were they relieved from the sick Greenlanders than they fell sick themselves, and during the winter were often confined to bed, and unable to move their limbs. Mercifully they were not all seized together, and one was always able to nurse the rest, and even go with the colony's boat to visit the poor savages. Mr Egede behaved with the most affectionate attention; and his excellent wife, although her own health began to give way, never omitted sending them some cordial whenever she herself had any.

In this situation their faith and patience were exemplary. 'We are present,' said they, 'in a school of faith, and see not the least prospect before us; however, we will remain in this school, where we must contend who can believe best, even in the prospect of nothing but human impossibilities. Yes! here we will stay till Jesus helps us as helpless ones, neither will we be concerned for any thing but to please him.' Thus passed the first year.

Early in the ensuing season, when their strength was recruited, and the weather permitted, they undertook several voyages to explore the coasts, inspect the state of the country, and learn the extent of the ravages committed by the small-pox, and if the contagion still prevailed. Every-

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where the prospect was melancholy; Christian David, who had only come to spy out the land, talked of returning with the next ship; Christian Stach had also some misgivings, but Matthew never shrunk: 'at evening time it shall be light,' was a text which gave him great comfort, and the arrival of two new labourers, Frederick Boehnish, who at length obtained his desire, and John Beck, March, 1734, re-animated the drooping spirits of the others, and confirmed their almost wavering resolution.

They now applied to the study of the language with fresh vigour: but although assisted by young Egede, who had learned it when a child, they found their difficulties increase as they proceeded, especially when they began to translate scriptural phrases, calculated to convey the meaning of the peculiar doctrines of Christianity. Here their instructors could give them no assistance, for the Greenlanders had no synonymous terms, and they were told it would be impossible to communicate any thing to them except historical facts, as they had not the least idea of spiritual things. Yet the brethren were not discouraged; in a few years they made greater progress than they could have imagined, and finally overcame the obstacle, when some of the natives embraced the truth, and found words for them-

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selves to express their new views, and heretofore unknown hopes, fears, and feelings.

In consequence of the depopulation around them, the brethren proposed moving to some other district, but upon inquiry they found that the Greenlanders seldom remained long in one place, generally migrating from south to north, and then returning in the course of a year or two; and as Ball's River was the centre of the country, and abounded with the most necessary requisites for the natives, they determined to remain, and apply to the congregation at Hernhuth for a couple of married people to take charge of their household affairs, that they might have more time to attend to the special object of the mission. Meanwhile Christian David, who was too old for learning Greenlandish, and also afflicted with the scurvy, and too feeble for making voyages, undertook the management. The other four made several excursions with the view of getting better acquainted with the manners, customs, and habits of the people, as well as to perfect themselves in the language, and, as far as practicable, sowing the seed of the word in hope.

Here, too, their patience behoved to be tried. In March, as they were making preparations for executing such a design, and were rejoicing in

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the prospect of their visiting voyages, the only women's boat they had left was lifted up from the ground by a violent tempest, carried some hundred paces into the air, and then dashed in pieces against a rock !—they consoled themselves with that word, 'hitherto hath the Lord helped us.' And he still helped them; for Mr Egede was able to spare them an old European boat, and materials to repair it, and when they had not hands sufficient to man it, he lent them a small boat to follow their avocations, and took them frequently with himself to visit the heathen in the neighbourhood. They had also opportunities of going with the traders, who were happy to obtain their assistance, forty leagues to the south, and forty to the north.

As the savages saw that the brethren were ever ready to assist in any kind of work, they imagined they were the factor's servants, and on that account slighted them. But when they understood that they did not come to trade with them, but to make them acquainted with their Creator, and at the same time observed their quiet, meek, modest behaviour, so different from other Europeans, they conceived a higher respect for them. While their frank, friendly deportment, untainted with foolish jesting or licentiousness, and their circumspect and serious

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conduct, unsoured with harshness or severity, gained their confidence and esteem:—so much so, that they sought their conversation, constrained them to come into their houses, begged frequent visits, and promised to visit them in return.

The character of the Greenlanders did not rise in the estimation of the brethren in their intercourse:—viewed at a distance, as painted from mere casual interviews, savage life appeared as has been painted by poets and even historians, as embracing all the virtues and few of the vices of civilized society. A closer knowledge has shown they have all the vices and few of the virtues of cultivated men. 'According to outward appearance, the life they lead is angelic in comparison of our European Christians,' said one of the missionaries; yet he was afterwards constrained to add, 'their intellectual faculties are so weak, dull, and indisposed to reflection, that they cannot form the least idea of a Divine Being. They know of nothing but Greenland finery and good eating; and as they know no other subject of discourse but the beasts they use for their food, so they are as brutal and stupid as the beasts themselves.' 'Whether these people can be rendered capable of faith, God only knows.' The brethren, therefore, while their

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knowledge of the language was imperfect, began to hold conversations with them upon the senses, but were very cautious in talking about religion, 'that they might not give these undiscerning stupid creatures any occasion to laugh at their improper expressions, or form them to imbibe any contempt for divine truth.' They chose rather in the meantime to exhibit their principles by their conduct.

In this they were the more confirmed, because, when they read to them the ten commandments, the creed, the Lord's prayer, and some tracts which Mr Egede had translated into Greenlandish, they easily assented to what was said, but being asked if they understood what they heard, they acknowledged they could not comprehend such language as 'Jesus Christ,' 'being redeemed through the shedding of his blood,' or such terms as 'knowing, loving, and receiving him.'

In their voyages the Greenlanders were now beginning to visit the brethren, and if overtaken with bad weather would not hesitate to stop a night or two with them. The objects of their visits, it is true, were selfish, as they always wished food, shelter, or some little present; yet the missionaries were glad to see that they had at least obtained their confidence—but how to manage on these occasions with propriety was

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extremely difficult. Sometimes in winter they would come cold and hungry, and if the brethren could not spare from their scanty store what would satisfy their gluttony, they would tell them bluntly, they would hear no more of their words if they got no more stock-fish. In cases of absolute want, they, to the utmost extent of their abilities, assisted them; but then the savages looked upon this as only paying them for hearing and believing, a kind of traffic the former had no idea of encouraging. In summer when they themselves had plenty of game, after they had danced till they were tired, they would come on a visit to sleep out their debauch, hear something which might divert them, or to pick up any stray article which they could carry off unobserved. And notwithstanding all this, the brethren could neither put them away nor use them harshly, lest they might never return. On some such occasion, one of the heathen had expressed a desire to be present at their evening meeting for prayer; with this the brethren complied, and gave him a Bible into his hand, which he opening, the first text that occured was Ezekiel xxxvi. 36,—'Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it,

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and I will do it.' 'And this glorious promise,' they observe, 'especially after the desolation by the small-pox, was an uncommon support to the brethren's faith of seeing the salvation of God among the heathen that remained.'

As no encouraging symptoms appeared among the natives, even where Mr Egede and some assistants whom he had procured from Denmark had laboured; and as every thing yet had seemed to go adverse with themselves, they proposed for their serious consideration the following queries:—1st, Whether they were convinced their call was from God? 2d, Whether they were determined not to suffer themselves to be obstructed in their call, even if it should happen that they received nothing from Europe for their support? 3d, Whether they could offer themselves up entirely to the service of the heathen, and would never abandon it till they were fully convinced in their conscience they had done all in their power as faithful servants, or till God discharged them from their call? 4th, Whether they were agreed in the means?—After some considerable time they each delivered his sentiments: Christian David said—he had received no other call to Greenland but to accompany them thither, see them settled, and return; yet that mission would be ever dear to his heart, and the object

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of his prayers and endeavours wherever he might be. Christian Stach never looked upon his call from the beginning to be, to spend all his life if he should see no fruit, but rather as a voyage upon trial, yet he would remain in his present situation till God took him out of it. The other three, Matthew Stach, Frederick Boehnish, and John Beck, would bind themselves in the strictest manner to this work, come life, come death, nor would they in any wise be induced to desert it till they could appeal to God with the testimony of their conscience, that they had done all that man could do and venture in concurrence with God's help. They would not previously hear, see, or know how, or in what manner, God would glorify himself in this work, neither would they look at the inability of their bodily or mental faculties, but in the strength of the Lord persevere, in the prayer of faith and fidelity, even though they should see no fruit come out of it in many years.

Accordingly these three brethren bound themselves:—Never to forget that, in a confidence resting upon God the Saviour, in whom all nations of the earth shall be blessed, they came thither not on the principle of seeing but believing: that the principal doctrine among them should be, the knowledge of Christ, how he

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effected on the cross the pacification of their sins through his blood, and is the cause and source of eternal salvation to all them that believe, which they would confirm by their word, and walk according to the ability God should be pleased to give them—and by this doctrine they would endeavour to bring the heathen to the obedience of faith: that they would diligently endeavour to learn the language in love, patience, and hope: that they would own and value the grace of God in each other, in honour prefer one another, and be subject to each other in the fear of the Lord: that they would stedfastly maintain brotherly discipline, admonition, and correction, according to the rule of Christ: that they would do outward labour in the name of the Lord, and if any one should be negligent therein, they would admonish him. Yet would not be anxious, and say, 'What shall we eat, and what shall we drink, and wherewithal shall we be clothed?' but casting their care on Him, who feeds the sparrows and clothes the flowers of the field, respect the word of the Lord, 'in the sweat of thy face shalt thou eat bread;' and those of the apostle, 'you yourselves know that these hands have ministered to my necessities, and to them that were with me;' and 'I have showed you all things, how that so labouring ye

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ought to support the weak.' Upon this they partook together of the holy sacrament of the Lord's Supper, by which their hearts were strengthened in a particular manner in faith and love, and prepared for meeting the most severe trial which they had yet experienced—the horrors of famine.

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CHAPTER III.

Christian David returns to Denmark. A severe famine. Providential supplies. From the heathen. From Holland. M. Stach's mother and daughters arrive. Mr Egede leaves Greenland. Heathen natives disregard, mock, and attempt to kill the brethren. First inquirer. Missionaries visit the Islands. A heathen rout. M. Stach remains among them for a while. Mangek. Conversion of Kaiarnack. His zealous and exemplary conduct. Commotion among the Greenlanders. Several families settle at New Hernhuth. Several brethren attempt to teach the children. Trials with the converts. Excursion by Beck and Kaiarnack. An instance of horrid cruelty. Church formed. Dispersed, and Kaiarnack goes to the south. New arrivals. Attempt upon Anna Stach. General state of the settlement.

THE former season they were amply provided with the necessaries of life by an eminent benefactor at the Court of Copenhagen, and even some articles were left behind by the missionaries who came last for want of room; but this year, 1735, they received nothing from any quarter,

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and not so much as a letter from Hernhuth; which circumstance occasioned many painful thoughts. Their whole provisions for a year consisted only of a barrel and a half of oatmeal, the greater part of which they had exchanged at the colony for a little malt to make soup, a few pease, and some ship biscuits; and out of this pittance they had to spare provisions for Christian David who was returning to Germany, as the captain of the vessel said he himself would be upon short allowance. The Danish missionaries compassionated, but could not assist them. Hitherto they had been pretty successful in hunting and fishing, but now there was a great scarcity of game of all sorts, birds, and fishes. Seals they were unable to take; and in this day of their extremity, when they attempted to buy them, the savages, who soon knew their distress, raised the price in proportion; and the greater part, particularly those to whom they had been most kind, refused to sell them any, or, at any price. Oft when they had been rowing for three days, they would only succeed in procuring half a seal or less; and when that was consumed, they could get nothing to support existence but shell-fish and raw sea weeds. Nor would the unfeeling barbarians, though rioting in plenty, part even with a gleaning of their superabun-

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dance to those, who in their necessities had been so kind to them. At one feast, which lasted a whole night, the brethren saw eleven seals devoured, whilst all their entreaties could not move the gluttons to sell them a bit.

In these seasons, the histories of Elisha and Elijah were frequently the subjects of their meditation; and they remarked it as an interposition not less wonderful, that a strange Greenlander, called Ippegau, whom they had met with in one of their voyages, but had thought no more of, should have been disposed to come forty leagues out of the south to them, impelled by a strong desire to sell them what he could spare, to sympathize with them in their distress, and invite them to visit him. They were now inured not only to eat seal's flesh, but to make use of train oil mixed up with their little handful of meal; and so long as this lasted, disagreeable as it was, they enjoyed tolerable health, for which they were exceedingly thankful; but their scanty stock came to an end, and in spring the Greenlanders, who had wasted theirs, came also to be in want, so that the missionaries were reduced to live entirely upon shell-fish and sea-weeds.

Their poverty had induced them to make several voyages in their crazy boat during tempestuous weather, when they had often to observe

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their remarkable deliverances from dangers both by land and sea; but now their health began to fail and their strength to decay, so much that they were unable to drag their boat on shore, and it suffered considerable damage which they had little means to repair. But weak as they were, want obliged them to trust themselves and their frail bark to the dangers of a Greenland sea. At this juncture they were wonderfully supplied with restoratives; once when they were coming home empty, a contrary wind forced them upon a desolate island, where they were obliged to remain all night; there they espied an eagle upon her nest and shot her; they had indeed to climb up a dangerous place to get at her nest, but were rewarded with two large eggs and the bird herself, which weighed about twelve pounds, and besides afforded them eighty-eight quills for writing; an article they also much needed. At another time, a piece of dead white-fish was given them, and afterwards a Greenlander left them a dead porpoise taken out of the belly of the dam; and generally these supplies came at the very time of their necessity.

Their circumstances likewise exposed them to the taunts of the heathen, who told them, 'Your countrymen are good-for-nothing people, because they have sent you nothing, and you will not act

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wisely if you do not return home again.' But above all, the brethren were sometimes seized with an uncommon gloomy apprehension when they were among the infidels, and felt, besides the seeming impossibility of reaching their hearts, a great power of darkness: these, however deep and afflicting, were but transient emotions; the usual frame of their minds appears to have been —'We commit our ways to the Lord. We know not what he intends to do with us, and as little do we understand what his secret hand has been doing among the heathen. Only this we observe, that more trials await us; yet we believe that the issue will be truly glorious.'

While plunged in the midst of these variegated sufferings, they were surprised and delighted with a token of love sent from a friend in Holland; and the manner in which they were enabled to get it after it had arrived on the coast, was also a matter of thankful observation. A Greenlander brought word to the missionaries at the colony, that a Dutch ship was lying 40 leagues south, the master of which had letters for them, which he must deliver into their own hands. Mr Egede sent his son thither directly, though the missionaries supposed, as proved to be the case, that they were meant for the brethren. The present was a small cask of provisions.

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'We were just returned,' to use their own words, 'from a toilsome excursion in which we could get nothing, and therefore were the more put to the blush, through the visible help and wonderful hand of God. And as we had received no account from our brethren in Europe for two years, we were particularly invigorated and enlivened in our spirit, when we understood what grace and mercy the Lord had shown to his people. We were told at the same time, that the captain would fain speak with us, and would therefore wait a fortnight longer in the south: now, since the brethren in Amsterdam desired that we would send them some account of our circumstances, and would inform them at the same time, whether we had received the cask which they had sent as a trial, and whether they could serve us by this channel, and if they could, that we should mention what we wanted, we were very desirous of getting to the ship, but were at a loss how our old leaky boat should be able to carry us safe through the prodigious surges that in many places roll from the ocean into the inlets, as well as to make its way betwixt the many islands and dark rocks; but as we had already experienced the kind providence of our Lord, even in the Greenlander's mistake in not bringing the message to us but to the

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colony; because in consequence of that, those gentlemen sought out the vessel, which we would have then been utterly unable to do, and brought us, besides, as much provisions as would carry us thither, therefore we were induced to venture in the name of the Lord.'

They accordingly set out on the 20th of May, and reached the vessel in safety, and after spending one day with the captain, returned home on the 27th safe, though heartily tired with plying at the oar. 'The angel of the Lord,' they piously add, 'had guarded our lonely house in our absence, for we found that some plunderers had attempted to open the door, but had done no damage.'

This extraordinary interposition of Providence was the more remarkable, as no application had ever been made to any friends in Holland; but God had put it into the heart of Mr Le Long to make a trial whether he could not transmit some stores by the Dutch ships to the brethren in Greenland, and mentioned in his letter, that if these were duly received, he would solicit the aid of other good friends, and send as much as would supply their wants next year. A generous offer they thankfully accepted, and requested, in case he could send them nothing else, that he would send them a good stout boat, an article

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they stood much in need of, to enable them to procure their subsistence, and render them less dependent on supplies from abroad.

By the last ship that arrived this season from Copenhagen, they also received some supplies, yet not nearly half of what they required, especially as their household was increased by Matthew Stach's mother, a widow aged forty-five, and her two daughters, both single, Rosina two-and-twenty, and Anna twelve years old, with George Weisner her conductor, who, however, went back next season.

With this ship returned the venerable Egede; his wife had died the preceding year, and, deprived of this faithful magnanimous Christian companion, his health broken by his anxiety and fatigue, and his spirits by want of success, as he had received no adequate assistance, he determined to leave Greenland, and try to promote the cause of the mission at the court of Denmark.

After fifteen years of incessant, and to him apparently fruitless labour, he preached his farewell sermon from that striking text, Isa. xlix. 4, 'I said, I have laboured in vain; I have spent my strength for nought and in vain: yet surely my judgment is with the Lord, and my work with my God.' His parting from the brethren was affecting. They begged him to forgive all

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failings, and he assured them of his sincere love, which would make it a pleasure to him to promote their interest in Copenhagen as zealously as he had there; he wished them the divine blessing and assistance in their call and office, and expressed a lively hope that God would still bring the mission in Greenland, which he left with a heart full of heaviness, to a glorious issue. On his arrival, he was cordially received by his Danish majesty, who settled on him a salary of £100 per annum, for establishing a seminary to instruct students in the Greenlandish language, and closed his honourable life at an advanced age.

The brethren now left to the women the charge of their household matters, but the two young ones, besides doing their part in these affairs, were also appointed to be helpers in the service of the gospel among the Greenland females, and the men were astonished at the rapid proficiency they both, but especially the youngest, made in the language.

This year they had no opportunity of making distant voyages, and were obliged to confine their visits to those in their own immediate neighbourhood, but there they could obtain no attention. At one time they were engaged with their business, at another with dancing; now they would

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hear nothing but news, then they had heard enough about spiritual matters; and latterly, when the missionaries told them they meant to instruct them about the will of God, they would taunt them with, 'Fine fellows indeed to be our teachers! We know very well you yourselves are ignorant, and must be taught by others!' If they tarried more than one night with them, they used all their endeavours to entice them to participate in their wanton and dissolute sports. And when they failed in this, they would mock and mimic their reading, singing, and praying, practising every kind of droll antic; or they would accompany their devotions by drumming or howling hideously. Nor did the poverty of the brethren escape their keenest ridicule, or most cutting sarcasms.

When the missionaries bore all this mocking and derision with calmness and serenity, they then had recourse to outrage and violence; they pelted them with stones, climbed upon their shoulders, destroyed their goods, and maliciously tried to spoil their boat, or drive it out to sea.

At last they proceeded to attempt their lives, supposing the other Europeans would not think it worth their while to revenge the death of such poor despised objects. One night the brethren heard a noise on the outside of their tent, and

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perceived that some person was trying to pull aside the curtain, which was fastened with two pins; and going out to see who it was, they perceived a number of Greenlanders gathered about the tent, some with knives in their hands; nor could they drive them away till they threatened them with fire-arms. At this time they only thought the savages wished to cut the tent, but they afterwards learned their intention was murder. To this diabolical act it appeared they had been instigated by some of the baser sort in the colony; and the brethren sent 'an emphatical remonstrance' to the Danish missionaries and the factor, requesting them to see that none of their servants acted in a manner so contrary to humanity; and the colonists for the future were more strictly looked after.

While the savages in their vicinity afforded no encouragement, the faint glimmerings of a feeble day-dawn appeared among strangers, and 1736 was remarkable for affording the first instance of any native coming of his own accord to inquire after instruction, which they thus relate: 'May 4. We went to the sound to pierce cat-fish with a prong, and pitched our tent adjoining to four Greenland families; but they liked not our company, and soon decamped. On the 7th, as we were fishing, a perfectly strange

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heathen, who arrived this spring, fifty leagues from the south, came to us, and desired to see our things. We showed him what things we had, supposing that he wanted to barter some Greenland food for our iron ware. But he remained quite still for a while, at last he said he had been with the Pellesse—so they pronounced the Danish word for minister—who had told him wonderful things of one that he said had made heaven and earth, and was called *Gud*—did we know any thing about it? If we did, we should tell him something more, because he had forgot a good deal since. This made a deep impression on us, and we told him as well as we could of the creation of man and the intent thereof—of the fall and corruption of nature—of the redemption effected by Christ—of the resurrection of all men—and of eternal happiness or damnation. He listened very attentively to all that was said, staid at our evening meeting, and slept all night in our tent.—Now, dear brethren, this is the first Greenlander that has come to inquire of us concerning God and divine things: therefore bring your offering and prayers before the Lord, that he may arise and build his Zion even in this desert!'

Others, however, who had heard of the same great truths, made use of the little knowledge

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they obtained only to strengthen their native gross incredulity. 'Show us the God you describe,' they would say, 'and then we will believe in him and serve him. Your heaven and your spiritual joys may be good enough for you, but we must have seals, fishes, and birds.'

Anxious to see their acquaintaince in the islands, bad as their boat was, they ventured upon what they considered imperious duty, and were always mercifully preserved by him in whom they trusted. In November (1737), on one of the southern islands, they met, along with a number of other heathen, their old friend Ippegau, who, two years before, had been the means of their preservation; and were kindly received by them, though in a couple of days they were given to understand that their departure would be acceptable. Yet were they prevailed upon to allow one of the brethren to remain for the sake of improving himself in the language; and Matthew Stach staid a month with them. Their behaviour during this period was very variable; sometimes cross, sometimes kind. At first they listened to what he said or read out of the New Testament, but soon tired; and if he attempted to speak to them of the reason why the Son of God was obliged to die, they would desire him to pray to the Son of God

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to send them seals, because they were in want; and then would extol their sorcerers, who could vanish out of their sight, and glide along an invisible rope to the heavens above, or to the abyss beneath, and compel the infernal powers to unchain the seals. When he attempted to show the absurdity of their fiction, and described the state of heaven and hell, they would frown in anger, bid him hold his tongue, and march off. At another time they would tell him they believed all he said, would have him stay longer with them, and learn their language, that he might be able to tell them more; but these complaisant moods were of short duration. In general, what he said to them about divine things only afforded matter for chit-chat and laughter.

Once, about one hundred and fifty of them kept a rout in the house where he was, and danced for two whole nights together. Some of them attempted to affront and tease him by drumming and bellowing till his ears ached. 'But,' says he, 'I directed my heart to the Lord, and interceded in secret for the salvation of these poor souls.' As it rained hard on the following day, they desired him to pray to the Son of God, as he was Almighty, that they might have good weather, that the wet might not run through the roof into their houses. He

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told them there was no necessity to pray for that, because they need only spread their tent-coverings upon the roof, and then the rain could not soak through—they should rather pray with him to God to be gracious to their souls; but they told him they understood nothing of the matter, nor did they stand in need of it, though perhaps it might be good for him. Yet, though otherwise dull and stupid about spiritual matters, they were sufficiently acute in raising sceptical objections, and throwing out keen sarcasms against the truth; clearly evincing that it requires no great depth of intellect to be an infidel or a scoffer.

The children, however, were fond of the good missionary, ran about him, and would listen with pleasure when he collected a few of them together, and talked to them, and asked questions; but, like other children, they were easily attracted by some new amusement, and quickly forgot what they had been but slightly taught. This too appeared a hopeless task, till future years proved that, like the corn cast upon the face of the waters, it was not lost, but found after many days.

Grieved at the thoughts of being burdensome to their friends abroad, while labouring apparently to little purpose, the brethren began their

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sixth year in the patience of hope, prepared to endure the reproach of barrenness without allowing their courage to droop, or once to dream of abandoning the field. The Greenlanders, in the beginning of the year, made them frequent visits, chiefly impelled by hunger. And as they could now afford to give a few supplies for their bodily wants, they endeavoured to excite in them some sense of their spiritual necessities. They also attempted to discover whether these poor creatures, after the perpetration of a crime, were troubled with any uneasy sensations; but their understandings appeared so darkened that they could not comprehend the plainest principles of morality; and when they had explained to one of them, at great length, the sin of stealing, he was, within a short time after, caught in the fact; nor did he comprehend how he could have been doing wrong. And upon another occasion a murderer, who had been guilty of three assassinations, was equally impenetrable. But even such as these did the grace of God reach.

Among their hungry guests, there was a young man, Mangek, who offered to come and live with them constantly if they would maintain him, and he, on the other hand, would give them what he caught. They did not believe that he would remain longer than the famine lasted,

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yet they accepted his offer, as a person providentially sent for enabling them to perfect themselves in the language. At first he was equally indifferent as the rest of his countrymen, but by degrees he began to comprehend and to feel something of what was said to him. Immediately his fellows began to persecute him; and when they could not entice him from the brethren, nor yet induce him to resume their heathenish practices, they tried to ruin his character, and force the brethren to put him away, by accusing him of theft, which, although they could not be convinced was any crime in an heathen man, they quickly discerned to be incompatible with any thing like a profession of christianity. The charge was discovered to be entirely unfounded; and, upon strict inquiry, the accusers were obliged to confess themselves the inventors.

Mangek, however, notwithstanding many promising symptoms, drew back; yet his appearance at this time tended greatly to invigorate the faith and strengthen the hands of the brethren. Who can read, without feelings of delightful sympathy, their own reflections upon this occurrence, contained in a letter written home at the end of May, and marking their humility, self-abasement, and christian-like confi-

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dence and perseverance,—not feel a species of joy akin to their own, when we know that within a few days they were to see the first-fruits of their labour? 'We have some little hopes that our Redeemer will step forth in his bleeding form, and display the exceeding great power of his blood on the hearts even of the benighted Greenlanders. But how does it abase us when we read in the accounts received by the ship, that our brethren's labour is attended with the full blessing of the gospel in all places among christians and heathens, especially at St Thomas', while poor we in a manner go away empty! But courage, dear brethren, and believe with us that our Lord will still at the last do glorious things in Greenland. Meanwhile, we will not interrupt our prayers and supplications for these poor people, that the power of our Redeemer's blood may be apparent in their hearts.'

Now their prayers began to be answered. And that text, which from the commencement had contained the object of their highest ambition and noblest hopes, was about to be accomplished; Rom. xv. 20, 21, 'Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is written, To whom he was not spoken of, they shall see; and they

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that have not heard shall understand.' June the 2d, a day ever memorable in the history of Greenland, many of the Southlanders, in passing to the north, visited New Hernhuth. One of the brethren, John Beck, being engaged in writing out fair part of a translation of the evangelists, the savages wished very much to know what was contained in that book, and he read a section to them; then entering into conversation, he asked them if they had immortal souls. They said, Yes! He asked again where their souls would go when their bodies died. Some said, Up yonder, pointing to heaven; some said, Down in the abyss. Having put them right on these points, he asked them who had made heaven and earth, man and all things. They replied they did not know, nor had they ever heard, but it must certainly be some great and powerful Being. He then told them how God created all things, and particularly man; and how man revolted from him through disobedience, and was plunged into the most extreme misery and ruin. But he had mercy upon him, and became man, that he might redeem mankind by suffering and dying: and that we must believe in him if we would be saved.

Under the holy influence of the Spirit, he was enabled to describe the agonies and death of Je-

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sus; and with an increasing energy and enlargement of heart, he exhorted them to think seriously how much it had cost the Saviour to redeem man, and intreated them not to withhold from him their hearts which he had so dearly earned: for he had been wounded, shed his blood, and died to purchase them; and, at the same time, he read from the New Testament the history of our Saviour's agony in the garden, and insisted upon that anguish of soul that made him sweat great drops of blood.

Then the Lord opened the heart of one of them, Kaiarnack, who stepping forward to the table, said, in an earnest and affecting tone, 'How was that? tell me that once more: for I would fain be saved too.' 'These words,' said Beck in relating them, 'the like of which I had never heard from a Greenlander before, thrilled through my inmost soul, and kindled such an ardour, that I gave a general account of our Saviour's life and death, with the whole counsel of God for our salvation, while the tears ran down my cheeks.'

In the meantime, the rest of the brethren came home from their employments, and with joy began to tell the heathen yet more of the way of salvation. Some of them, as was their custom when they heard any thing that asto-

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nished them, laid their hands on their mouths; others, who had no relish for the subject, secretly slipped off; but a number desired that the brethren would teach them to pray, and when they did so, repeated the expressions many times over, that they might not forget them.

Never had any excitation like this appeared among the Greenlanders; and, at taking leave, they promised to call again soon, and hear more of these things, and said they would also tell the rest of the people about them. Towards the middle of the month several of them did call, and spent a night with the brethren; and numbers of their countrymen were also induced to visit them. Kaiarnack came more frequently, till at length he took up his residence at New Hernhuth. 'When we speak to him,' say the missionaries, 'he is often so affected that the tears roll down his face. He is a very particular man; whom we cannot but wonder at, when we consider the great supineness and stupidity of the other Greenlanders, who can comprehend nothing but the objects they are daily conversant with. But he scarcely ever hears a thing twice before he understands and retains it. At the same time, he shows an uncommon love to us, and a constant desire to be better instructed; so that he seems to catch every word out of our

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mouth, which we never perceived in any other of his countrymen. O! how many an agreeable hour have we now, after so much sorrow, when we speak and pray with this man!'

Kaiarnack, having felt the influence of the truth on his own mind, began immediately to proclaim it to his kinsfolk. His own family, nine in number, were the first that were brought under convictions; but before the end of the month three large families of Southlanders arrived, and pitched their tents near the settlement. They came to hear the joyful news of redemption; and when the brethren were sometimes at a loss to express themselves intelligibly, Kaiarnack, out of the fulness of his heart, found words to convey their meaning. And the introduction of the gospel became a new era in the language of Greenland.

They were all much affected, and many who had been opposers declared they would now believe. The greater part of them, however, went away to the rein-deer hunt, taking leave with tears in their eyes, and promising to come back again in winter. Kaiarnack, afraid of being led into temptation, refused to go with them; and the conduct of the others who did return justified his apprehension. They were very wild, remained but a short time, and then went quite

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away: a circumstance which reduced poor Kaiarnack to great distress, as he had no tent of his own; and this he said was the third time his friends had forsaken him, and carried off the women's boat and tent, though he had assisted in making them, because he would not consent to follow their practices.

Nor did the brethren suffer little anxiety lest he should be enticed to go with them, for his relatives took every opportunity of exaggerating the discomforts of his new mode of life, and the bondage of his present situation, contrasted with their own wild unbounded freedom; and endeavoured to render his teachers contemptible, and their motives suspected. But he exhibited in beautiful contrast to his countrymen the power of the grace of the gospel; he was not to be shaken, nor was he less remarkable for meekness. When his friends used to ridicule himself and his teachers, instead of long vindications, his only reply used to be, 'And yet I will stay with them, and hear the words of God which have once tasted so sweet to me.' If they would hear him he spoke, if they reviled him he remained silent; and by his exemplary conduct and conversation so won upon his nearest relatives, that they resolved to return to the brethren, and when the latter went to fetch them, some other

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families begged to be permitted to come along with them and abide in the settlement, where by this addition there were assembled in the month of October, when the snow and frost set in, above twenty people lodged in two winter houses.

With the families of Kaiarnack and his relation Ṣimek, as being the most stationary, the brethren commenced a morning and evening hour for prayer and catechising; a mode of instruction, be it remarked by the way, the most profitable and solid ever yet discovered, once universal in Scotland, and to which the public mind of this country, at the time of the Reformation and afterwards, owed more than it did even to the preaching labours of the ministry. On the Lord's day a passage of Scripture was read and explained to them; they also selected five whom they considered as the most suitable candidates for baptism, and placed them under more close tuition. They began too a Sabbath school with a few children, which occasioned them no little trouble, the Greenlanders being averse to put any restraint, or exercise any discipline, on their young, and besides perceiving no advantage that could arise from reading or writing. Yet even these difficulties the persevering patience of the missionaries overcame, and before the winter ended, their pupils were able to read a little.

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Some of the inmates falling sick, their kind instructors became their physicians, and the simple medicines they administered proving beneficial, when the invalids recovered, they became more attached to them than ever. Two of these during their sickness wished to have a form of prayer adapted to their circumstances given them, and the brethren complied with their request, but at the same time informed them, that at all times and in all places they might spread out the complaints of their hearts before their compassionate Saviour; and when they objected that they could not find suitable expressions, the brethren pointed out the case of their own children, who simply told their desires to their parents in their own words, and were presently heard.

This was the first truly pleasant winter the brethren had passed in Greenland, but it soon flew by, and at the return of the sun after the winter solstice, new trials recommenced. Their little flock were invited by their heathen neighbours to partake of the usual festivities, and though warned against it, most of them went secretly. After they had recovered from the fatigue, and slept out their debauch, they were seriously admonished, and the example of the Israelites, Exodus xxxii.; and the Corinthians, 1

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Cor. x., were pointed out as showing how dearly such communications had cost the people of God. The greater part were convinced and ashamed, but the brethren perceived with grief how ready some of them were to vindicate their conduct from the example of others, and the propriety of complying with them in such harmless amusements. They therefore found it the more necessary to watch over their weak inexperienced learners exposed to so many allurements, and accompanied them as much as possible to the fishing; or when they themselves went out to procure wood or other necessaries, left always one at home with the Greenlanders.

A severe winter (1738–9) followed, and as the Greenlanders were blocked up with the ice, a general famine prevailed. In their turn they experienced want, and were under the necessity of applying to the brethren for relief; this they administered as far as their limited means would allow, nor were they almost ever without fifteen or twenty applicants. They observed, however, with pleasure, that it was now also different with the Greenlanders in respect of spiritual feeling. Formerly, when their hunger was satisfied, they cared no more about the brethren; but now a spirit of inquiry was awakened, and although but few remained, the others spread

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the spirit through the country, and occasionally some of them returned without their impressions being worn off.

Thus encouraged, the brethren did not remain inactive, but began their visits early in the year, though they had to carry their boat a good way over the ice. Scarcity obliged their Greenlanders also to set out about the same time for Kangek in search of provisions, and John Beck their teacher accompanied them. Their conduct attracted the curiosity of numbers who had assembled near the place, and the exercises of singing and praying struck them with wonder.

Notwithstanding the hurry in which the savages were constantly involved, either by their occupation or the festivity of their dances, Beck and Kaiarnack found occasions of addressing them on the subject of their eternal salvation; and it was not altogether without effect, for although they did not desist from their dancing, yet at intervals they listened attentively to discourses about the love of Christ Jesus in coming into the world, and suffering and dying to redeem sinners. Perhaps the most promising symptom was the eagerness of the children to hear about the incarnation, sufferings, and death of Jesus; but all were variable as children, one moment anxious to hear, and the next carried

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off by the veriest trifle. At taking leave, to return, one of the people, Megak, gave the missionary a fowl as a mark of gratitude for his sleeping at his house, and telling him of a Saviour; which was the more to be noted, as Greenlanders rather choose to receive than to give. The missionaries on this excursion found that there was a mighty difference between their lively addresses, now that they could speak the language fluently, and their reading to them out of a book, even the sacred Scriptures themselves.

Yet still there was nothing but a general stirring among the majority; they had only advanced so far as to acknowledge an invisible Creator, and to give a general assent to the truths they were taught, which was frequently more complimentary than real. And the general outline of Scripture history with which they had become acquainted, only enabled them to ask vain questions respecting the sovereignty of God, or the origin of moral evil: as for instance, 'If God had not heard when the serpent was speaking to Eve? and if he had, why did he not give her warning, and prevent the fall?'

But while they could ingeniously start doubts and cavilling questions, the grand moral principles of revelation fell pointless on their ears,

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and the brethren were obliged to be spectators of many a savage action it was not in their power to prevent. Once an old woman died to appearance in the night, and her son tied her up in a skin for burial; in a short time she began to cry, and at the urgent entreaty of the missionary he untied her, but as she did not answer when he spoke, he laced her up again. Sometime after she uttered a second scream, and was again unbound; her son then put a piece of blubber in her mouth to try if she was actually alive, and she swallowed it, yet because she could not speak, he shrouded her up once more. A third time she raised an outcry, and being then able to speak, was at the urgent remonstrance of the missionary let wholly loose. But afterwards the son secretly bound her up again, put her through a window, and dragged her down the water, then conveyed her to another island, and buried her alive! When reproached with cruelty, he said, she had been out of her senses a long while, had eat nothing for several days, and as it was not possible she could have lived, he only put an end to her pain.

From such deeds of horrid cruelty which fill the dark places of the earth, the brethren turned with peculiar delight to the few sheep that they were feeding in the wilderness; and on the 29th

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of March, admitted Kaiarnack and his family into the church, the first fruits of the Greenland nation. Before an assembly of all the inhabitants of the settlement, the catechumens were asked the ground of the hope that was in them; of which they gave a simple account, and promised with their heart and tongue to renounce heathenism, to abide with their teachers, and to walk worthy of the gospel. Then after being devoted in an impressive prayer, and with the imposition of hands, to the service of their Lord and Redeemer, they were baptized in the name of the Father, of the Son, and of the Holy Ghost, and received as their Christian names, Kaiarnack, Samuel; his wife, Anna; his son, Matthew; and his daughter, Ann. An amazing power seemed to accompany the administration of this ordinance, not only to the baptized, whose eyes streamed with tears, but also to the spectators, who wished in like manner to become partakers of the same privilege; with the hope of which the brethren comforted them, after exhorting them to surrender their whole hearts to God.

Hardly did one short month pass over this happy infant church, ere they were scattered abroad, and that under the most depressing circumstances. A band of murderers from the north killed Kaiarnack's brother-in-law, who

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also lived with the brethren, under pretence that he had conjured the ringleader's son to death. Having decoyed him out to sea, they perfidiously plunged a harpoon into his body, which he having pulled out fled to land, but being pursued and overtaken, he was pierced with thirteen wounds, and thrown over the rocks into a pit, where the body was found. As the assassins had threatened to kill Samuel and his other brother-in-law, the Greenland inhabitants of New Hernhuth were exceedingly alarmed, and all thought of taking flight. The brethren comforted them out of the word of God: the gentlemen of the colony also interested themselves seriously in the business, and took means to bring the criminals to punishment; they were so fortunate as to take the ringleader and several of the gang prisoners, in presence of more than a hundred Greenlanders. Upon being examined, the wretch confessed that he had perpetrated three murders besides this, and been accessary to three more; but as he was subject to no human law, and knew nothing of the Divine, they read the ten commandments to him, threatened him sharply, and let him go; but his associates, who had been accustomed to hear the word of God, and were partially instructed, they punished with whipping. Instead, however, of

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dispelling, this rather increased Samuel's fears; and therefore, after much restless anxiety, he said he considered himself under the necessity of conducting Okkomiak, the deceased's brother, whose life the ruffians chiefly sought, to a place of safety in the south; and that he himself would take up his residence with his elder brother in the same part of the country, promising to endeavour to bring him with him to the settlement at a future period.

Against this resolution the brethren made every possible remonstrance, and expressed their fears that so new a convert, and especially his children, would soon grow wild again: they reminded him of what he had promised at his baptism; and they offered to maintain himself and family, so that he might have no occasion to go abroad so long as the murderers remained in those parts. The affectionate entreaties of the brethren strongly moved him, he wept with them at the prospect of parting, but could not be induced to alter his resolution; and with much grief they were forced to let him go. Before he departed they once more exhorted him to faithfulness and good conduct among the heathen, and kneeling down they recommended him in prayer, with many tears, to the protection of the great Shepherd. Thus within two weeks they

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saw the settlement stripped of almost all their Greenlanders, for Simek had accompanied Samuel: and were forced to bear the additional reproach that they could indeed baptize heathens, but could not make them true Christians, nor wean them from their roving life.

It was not however long before they were somewhat comforted under their sorrow; twenty-one boats of Southlanders passed New Hernhuth, among whom were some of Simek's friends, who informed them that they had met the fugitives by the way, and had heard from them many wonderful things about God, respecting which they wished to be better informed. They likewise thanked the brethren for restoring Simek's wife to life when given up for dead; they having by some balsam recovered her out of a strong fit, a cure these simple people were highly amazed at. After some time Simek himself came back with his family; and towards winter the greater part of the Greenlanders that had been saved from famine in the beginning of the year returned, so that this season nine families remained at the settlement.

A great number of Southlanders returning from the north also called in passing. Among these there was one self-important gentleman who thought no Greenland woman worthy to

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be his bride, and therefore came attended by a numerous train to the mission-house—the brethren having been absent several days—with intent to carry off young Anna Stach by force, and make her his wife. But she overhearing their conversation, and not being very ambitious of such an alliance, sprang into the house and bolted the door. The suitors tried to break it open, but could not; they then attempted the windows with their knives, supposing them made of seals' entrails like their own, but as they made no impression, and they had no conception how easily glass could have been broken, they went away threatening to come unawares; a threat they performed some three days after, but assistance being promptly obtained from the colony, they were finally driven from the premises.

After the roving parties had gone to their several destinations, there yet remained at New Hernhuth no want of hearers, with whom the missionaries so regulated their daily meetings for edification and instruction, that besides preaching on the Lord's day, they sung a hymn with them every evening, and then catechised them upon a text of Scripture, or a short article of a gospel system they had framed in conjunction with the Danish missionaries. They also occasionally read a summary of the Divine economy

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and procedure, from the creation to the ascension of Christ. These afforded topics of conversation, and gave the brethren an opportunity of exposing the old foolish superstitions of the savages, which induced some to throw away the charms and amulets they wore to protect them from diseases and death, though others chose rather to leave the place than forsake them.

But the conduct of the majority was variable and inconstant: sometimes they were drowsy and lukewarm in hearing the word, at other seasons attentive, serious, and affected; then insensible or even averse to the truth, again full of religious warmth, and ready to believe. Nor was it more difficult at times to rouse their attention, than it was afterwards to bridle their superficial believing, and to show them the true grounds, fruits, and tokens of faith, in opposition to a mere ineffectual assent. Yet, upon the whole, there was more reason to rejoice at their willingness to hear, than to grieve at the unsteadiness of their uninformed understanding. Still the missionaries looked forward to the young, six of whom they considered as hopeful scholars. Thus stood affairs, when a new mode of preaching introduced a new era in Greenland.

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CHAPTER IV.

New mode of preaching. Its happy influence and effects. Anna Stach's marriage, and Kaiarnack's return. Success of the Gospel. Remarkable awakening. Death of Kaiarnack. M. Stach visits Germany. Exertions of the converted natives among their countrymen. Their industry excited. Winter exercises. Summer separation. Melancholy accident. Animosity of the Angekoks. Intrepidity of a missionary. Chapel arrives from Holland. Opened. Love feast. Church order. Christmas. New-year day. Deliverances. Whitsunday festival. Store-house. Anecdote of abundance. M. Stach and M. Dracast leave for Europe. Harmony of the Danish and Moravian Missionaries. Terrific winter and famine. Charity of the Christian Greenlanders. Visited by Bishop Johannes de Watteville. Remarkable instance of divine grace. Cold more intense. Pestilence. Case of widows and orphans. Affecting case of a girl. Desolation of the country. Appropriate texts. State of the settlement. Interesting incident. Social meetings.

'GIVE me,' said Archimedes, 'a point on which I may stand, and I will raise the universe.' What the mechanical philosopher required to move our

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globe, the moral philosophers of Greece yet more needed; a point, a resting place, a principle on which to stand and fix an apparatus capable of elevating a world dead in trespasses and sins. Christianity gives this point. What nothing on earth could give, the gospel of the death of Christ gives. 'The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.'

A more apt illustration of this text does not occur perhaps in the modern history of the church, than in the experience of the Moravian brethren in Greenland. The venerable Egede, and they themselves following his footsteps, had now for fifteen years endeavoured to inculcate upon the heathen the great fundamental truths, which the firmament declares, and which the stars show forth, the existence and attributes of God; and the principles of right and wrong which we are apt to think and talk of as inherent; and the grand elementary doctrines of revelation which are in consonance with these truths of natural religion, such as the history of the creation,—the fall of man,—the obligation of the moral law,—the necessity of a Redeemer,—an account of the

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miracles he wrought, and a general outline of the scheme of redemption.

The dull and stupid savage could not apprehend, and remained totally untouched by these rational and systematic instructions; and what *a priori* would appear not only the most eligible, but almost the only mode of enlightening the understanding and enlivening the heart, fell as powerless on the deaf ears and the obtuse faculties of the Greenlander, as they do on the more acute and better trained reasoning powers of a majority of civilized Britains; or they furnished matter for as profane ridicule, and as brilliant and pointed witticism, as the most polished intellects of modern philosophers could produce. Nor is it unworthy of remark, that sarcasms which have been retailed again and again as poignant jeux d'esprit by the literati of Europe, could be met and matched by the ludicrous jests of untutored Greenlanders, not less keen in expression, and perhaps more pointedly wrong; for the freeman of the frozen regions was untrammelled by the fear of a priesthood, or the danger of a prosecution.

General truths and general principles had done nothing for the heathen: the only case in which the missionaries could calculate upon permanent effect, had been produced by an exhibition of the

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death of Christ:—by a history of and an appeal to that most wonderful and inexpressible instance of the love of God in giving his Son for our sins, and in the voluntary death of the Creator of our world, Jehovah-Jesus (one with the Father), in our nature, to save the rebel heirs of eternal misery from the consequences of their own and their father's guilt. 'We found,' say they, alluding to their attempts to reason the heathens into a belief of the truth from general principles, 'that though with a very good meaning, our practice mostly made use of proved to be not only fruitless towards the true conversion of the heathen, but frequently a hindrance and a hurt.' On the other hand, the gospel, concerning the Creator becoming man to redeem his fellow human creatures, his purchasing and winning them with his own blood, his suffering and dying in their stead, flew and kindled like a fire from the Lord; it enlightened the ignorant understanding, and softened the obdurate heart of the savage, illuminated his dark spirit, and carried the energy of life to his dead soul.

Experience taught them; and from this period they determined with more simplicity to know nothing among the heathen but Jesus Christ and him crucified; and from this period, may be dated the commencement of the great work of christian-

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izing Greenland; the Spirit of God bearing witness with power to the simple relation and earnest application of the incarnation and meritorious sufferings and death of the Lord. The missionaries were likewise strengthened in this mode of instruction by two of their brethren from Germany, who this year paid them a visit; and some of Count Zinzendorf's hymns and other writings, in which he declared that the necessity of the death of Jesus Christ gave him a key to the whole doctrines of salvation, the happy effects of which he had felt in his own heart, and seen in those of his dear brethren and fellow labourers. And ever since, he said, the propitiatory offering of Jesus has been our proper, our public, our sole subject—our universal antidote against all evil in doctrine and practice.

Matthew Stach, the oldest missionary, proposed accompanying these brethren on their return, in order to visit the congregation. Before they set out, his youngest sister Anna was married to the youngest missionary, Boehnish; and while they were celebrating their marriage-dinner, their joy was exquisitely heightened by the unexpected appearance of their firstling Kaiarnack, for whom they had had many anxious fears, who not only returned without having sustained any spiritual injury, but brought

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along with him his brother and his family. He told them, that he had made known to his countrymen in the south, all that he had learned himself; that at first they listened with pleasure and wonder, but after a while they treated it with ridicule and levity—on which he retired to hold communion with our Saviour alone, and besides spent every day an hour in prayer along with his family. But of late he had longed to be with them again, and should never leave them more, because, even in his absence, he had felt how dearly they loved both his own and his children's souls.

Besides Kaiarnack's family, the brethren had now the satisfaction of perceiving one and another of the Greenlanders become subject to the doctrine of the cross; and in particular a young woman, Passimek, who possessed an ardent love for the truth, and an anxious zeal to recommend it to her relations, by whom in return she was treated with the utmost severity, till she found refuge at New Hernhuth, where, after being carefully instructed, she was baptized by the name of Sarah.

Summer, that brings light and heat, and joy to the Greenlanders, at this eventful crisis in the history of the mission, brought cares and anxiety, and grief to the missionaries. Their

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congregation broke up, and those with whom they had spent the winter pleasantly, and who appeared to have listened with some degree of attention to spiritual things, separated to mix with their heathen friends, to pursue their occupations together, and to be exposed to all the seductive allurements of the mirth and revelry in which they had formerly delighted. The effect which these might have upon the fickle minds of their half enlightened inquirers, they contemplated with parental fears; but chiefly they mourned over the children, some of whom had made considerable progress, and were affectionately attached to the missionaries, who loved them dearly, and would gladly have kept them would their parents have consented. At parting, they earnestly exhorted the men and women to remember what they had heard, and to the young ones they gave their book, in which they had written some prayers and short useful sentences, and bade those who could read, read them to those who could not.

Happily the fears of the brethren were in many cases disappointed: those who were impressed with the truth, which had taken deeper root than their teachers suspected, proclaimed it wherever they went, and as far as they themselves were instructed, told their neighbours and

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kinsfolk how God had become man, and died to redeem them from the power of Satan and sin by his sufferings and blood. And when some of the missionaries paid a visit to those who had lived with them during the preceding season, they perceived among them so evident a work of the Spirit, that they joyfully exclaimed, 'We see visibly that the Lord is arisen to build up his Zion here in Greenland also, which has so long lain waste!' The brethren sometimes took the converted Greenlanders along with them in their excursions, to exhibit them as living epistles, that the heathen might read in their example the transforming power of the gospel in them that believe; while they bore testimony to the grace of the Saviour, and to the joy and peace which a sense of his love shed abroad in their hearts, with such fervent emotion, such peculiar energy and affection, that the savages were struck with wonder—many of them deeply affected, and some fully convinced that they too were sinners, and likewise needed this great salvation.

When the brethren were absent, Kaiarnack kept meetings at home for prayer with the Greenlanders; and Sarah was exceedingly active among her own sex, and the children particularly. If any appeared under conviction, she

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entered into frequent conversations with them concerning the state of their souls, spoke to them of her own experience, and directed them to that physician who had healed all her diseases—the Lamb of God who taketh away the sin of the world. A narrative of their own conversion appears generally to have attracted the attention of their countrymen and women; but when they prayed, the savages were struck with mute astonishment. Conceiving this a form the converts had learned by rote, they requested also to be taught, but they were told they must first learn their misery, and a sense of that would soon teach them to spread their wants before our Saviour.

About this time the missionaries began to translate the Harmony of the four Gospels into Greenlandish, and received from Samuel and Sarah the most essential assistance. They observed that they made use of expressions, especially in their prayers, which it would have been impossible for them to have discovered by any grammatical analogy. They therefore always particularly noted such phrases, and learned to speak from the believing Greenlanders, after they had learned to think from them. They perceived, too, that Kaiarnack had a peculiar felicity in communicating instruction to the

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savages, that he could illustrate divine truths to them much better than they, and could often introduce striking remarks and profitable observations when it could not easily have been done by his teachers, while his exemplary walk gave force to his words. Once when invited to a sun-dance, 'I have now,' answered he, 'another kind of joy, for another Sun—Jesus, has arisen on my heart,' and then explained to them the origin and nature of his joy, in a manner that silenced and amazed them.

Their beloved firstling had been eminently useful among the heathen; but his bright course was destined to be short. This season he had been twice abroad among them to tell them something of Jesus, the Friend of sinners. During his last excursion, in the month of February, he had found the savages very desirous of hearing, and had expatiated on the blessedness of belonging to Christ. On his return, the brethren rejoiced with him at the grace bestowed on him by the Saviour, and observed in their conversation afterwards, that he was uncommonly affected when speaking of the blood and the love of Jesus. Almost next day he was seized with a pleurisy, and continued for a week to suffer the greatest agony from acute pain and difficulty in breathing, but his mind was composed and

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happy. In the midst of the severest paroxysms he prayed with such assured confidence, as surprised and delighted those who were present. When some of his family began to weep, 'Do not be grieved,' said he to them, 'about me. You have often heard that believers when they die go to our Saviour, and partake of his joy. I am the first of you that was converted by his grace, and it is his will I should be the first to go to him: if you are faithful to the end, we shall all meet again before the throne of the Lamb, and rejoice for ever!' Being reminded of the sufferings of Christ, he said, he knew his pain was nothing to what his Saviour had endured for him. He believed too, that his sins deserved not only much greater bodily distress, but even eternal damnation; then emphatically added, that he firmly believed that the Son of God became man, and shed his blood to deliver him from all sin, and to procure eternal life for him.

Finding his end draw near, he requested the missionaries to take care of his widow and children, and to consider the two last, born since his conversion, as their own. And thus freed from all earthly concerns, sometimes he would join pleasantly in singing a hymn, then give vent to his feelings in expressions full of faith, and ob-

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served that the truths he had heard when in health, appeared now much clearer to his understanding, and dearer to his heart. All the time he had been sick he sat up, being unable from pain to lie down; and on the sixth day, when the missionaries were speaking to him of the goodness of God, he leaned forward upon his hands as if intending to sleep: but the brethren perceiving that his departure was come, knelt down; and while they prayed, he fell sweetly asleep in Jesus.

Samuel being the first of the converted that had died, his wife and brother desired that he should be buried after the manner of Christians. His corpse was, in consequence, carried to the Mission-house, where it was dressed in white and laid in a coffin. On the 28th of February, the day appointed for the interment, the missionaries, factors, and people of the colony, were invited to be present. When all had assembled, some hymns, of which the deceased had been fond, were sung, and then a discourse delivered on John v. 24–29, after which the body was carried by four Greenland boys to the burying-ground. There an address was given at the grave by one of the Danish missionaries, from these words, 'I am the resurrection and the life.' When the body had been committed to the

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earth, they knelt down on the snow, and the brethren gave thanks to the Saviour for the grace he had bestowed upon this the first fruits of their labour, now gratefully returned to the Lord. The natives, who had never seen any thing like this before, were much impressed by the ceremony; for every idea connected with death being so terrible to themselves, they could not account for the calmness of the friends, nor for the respect paid to the dead by persons who were not relatives.

This event was a trying dispensation to the missionaries, as it deprived them of their greatest help in translating. 'For we needed,' say they in noticing the circumstance, 'but to tell him a verse with half Greenlandish words, and he knew directly how to model it according to the native proper idiom.' But they had perceived of late that he was visibly ripening for glory, and they were consoled by the beneficial effects his peaceful departure produced upon the Greenlanders. These effects were powerfully increased by the contrast which the death of his brother's wife within a short time exhibited: as her conduct in life had been very different, so during her last illness she discovered none of that resignation, nor in her end any of that joyful hope, that had cheered the last hours of her kinsman;

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and those Greenlanders who witnessed both were stirred up to a zealous imitation of Samuel's instructive example. And besides, they could also produce to the heathen, when they alleged the gospel was not intended for them, an instance of its efficacy in the life and death of one of themselves.

Great success now attended the exertions of the awakened; but their conduct and mode of procedure required to be carefully watched over; their zeal did not always keep within the bounds of moderation, and their expressions were not always correct; yet as their hearts appeared right in the main, while they occasioned their teachers no little careful anxiety, they also afforded them no less cause for thankful gratitude. Their forwardness led them to interrupt the dancing assemblies of the savages, and Sarah's spirit was so much moved upon one occasion, that she took away their drum and broke it; the missionaries, however, admonished her not to meddle with the sports of the heathen, but only to speak with those who liked to hear of the Saviour, and for the rest to remain quiet.

A more bitter source of distress sprung from the self-conceit of some of the converts, who, as soon as they acquired a little knowledge of divine things, and could speak fluently about them,

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set up for teachers;—and *the spiri-*
others, on account of *the diligence*
own in instructing their *blinded*
and the success that had attended
urs. So that it was necessary to
cautiously in teaching them; above
inculcate humility and the know-
r own sinfulness and corruption;
, when recommending the grace of
ir fellow-sinners, to remember the
tructions to his disciples, not to re-
that their labours were blessed to
hat their own names were written

the brethren less careful to instruct
in the duties they owed to each
society, especially in providing for
pport, and that they might have
minister to the necessities of the
therefore bought a boat and tent,
ave to one of the heads of families,
that he would provide for some
orphans, and train up the latter in
ry avocations. And a promising
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el's widow, and the educating of his

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When the Greenlanders moved near them to their winter houses, the families who might be considered as stated residents being now increased to the number of thirty, the brethren endeavoured to introduce a system of regularity in the settlement. At their catechetical and other meetings, they usually read a section of the harmony of the gospels, and taught the catechumens hymns in honour of the Saviour, which they learned with eagerness and sung constantly. They also formed them into little associations called bands or classes, in which four or five of the same sex and condition conversed together freely on the state of their souls, and their mutual experience; a brother or sister having the charge of each class, the number of which at this time was two among the men, and four among the women. Their school likewise was an object of their constant solicitude, for the children were not unfrequently the means of awakening their parents, by repeating to them the lessons they had been taught. The missionaries were sometimes delighted to hear the scholars retire by themselves, and offer up their simple unpremeditated prayers; and when two of their own number happened to be dangerously ill, the dear infants often came to their chamber, and kneeling by their bed-side, would

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supplicate with tears the Saviour, to spare their teachers to them a little longer.

Had the only object of the Moravians been to make nominal proselytes, they might easily and soon have formed a numerous church; but as their desire was to collect a flock to the Redeemer, however small, who might show forth his glory in that waste howling wilderness, they would receive none who did not give evidence of a work of grace begun in their hearts. The consequence was, that they advanced slowly, but steadily; and perhaps there have been fewer instances of apostacy in their congregations than in those of any other denomination of Christians who in these later times have been gathered from among the heathen. Their whole number as yet amounted only to nine, of whom five were baptized this year by Matthew Stach, who returned from his visit to Germany with priest's orders.

So amazing were the effects of the preaching of the gospel, in rousing the attention of the heathen, during this and the three succeeding years, that it seemed as if the whole of that part of the coast would have been christianized almost instantly. But various causes contributed to check its rapid progress: some, such as are common in every case of religious concern among the savage or the civilized; and others, arising

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from the particular structure of Greenland society, especially the unsettled mode of life which their necessities, their climate, and their education, alike contribute to produce; for numbers could not yet resolve to lay aside their roving habits, who, when the season arrived, betook themselves again to the hunting and fishing grounds they had been accustomed to frequent; and, deprived of regular instruction, and associating with the heathen, thus lost their first impressions: though many afterwards returned, while others went to the Danish colonies, and were there admitted into the christian church.

The baptized likewise were under the necessity of going abroad for provisions, but they chose stations as near New Hernhuth as possible, that they might be able to pay their teachers occasional visits. Yet it was not without anxiety that the brethren witnessed them set out on these perilous expeditions. Before their departure this year, they spoke with them all separately, and entreated them with tears not to lose sight of Jesus who was crucified, and to watch over their hearts while surrounded with the temptations of the heathen. When about to leave, they blessed and kissed them; and accompanying them to the strand, there addressed them from the words of the apostle: 'And now,

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brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.' In their absence their conduct was exemplary, and their cordial love conspicuous as that of the first Christians.

The brethren, who were frequently comforted by one or other of them bringing intelligence of their state, were suddenly called to fly to their assistance, upon a melancholy occasion. A dead spermaceti whale having been cast ashore, all the Greenlanders collected to divide the spoil. The barbarians, as usual on such occasions, kept a great festival and a dance; and some of the baptized having admonished them to receive the gift of God with thanks, without revelry, they ridiculed the advice, and only laughed, and danced, and shouted the more; when suddenly, in the midst of the uproar, one of them fell down and almost instantly expired; soon after, two more who had partaken of the feast died, and several others next day. The brethren, on their arrival, by administering medicine, were happily able to recover several others who were sick. One of their own people who had eaten of the flesh, although not among the riotous, likewise died, but with much serenity, expressing his love to his Saviour, and his anxiety for the sal-

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vation of a younger brother. The fish was supposed to have been struck by a Spanish whaler with a poisoned harpoon. A similar accident occurred, but on another part of the coast, the following year. Such incidents were always improved by the missionaries, and tended to keep alive the commotion about spiritual matters. Religion being thus in some measure necessarily connected with the news of the day, the savages themselves carried the report, though imperfectly, and awakened curiosity in places where the missionaries personally could not reach.

Persecution as naturally accompanied the progress of truth in Greenland as in any other region. The Angekoks, who saw their craft in danger, endeavoured by falsehood to raise obstructions to the gospel; and when that failed, like all the other priests of the prince of darkness, were anxious to extinguish the light in the blood of its professors, little aware that this is a consecrated oil that ever feeds the sacred flame. Of these too, however, some became monuments of redeeming mercy. Their tales were highly ludicrous. One said he had gone to heaven to see how it fared with the souls of the baptized Greenlanders, and found them in a wretched condition, without food or raiment, while the unbaptized

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were enjoying great affluence. Another circulated a frightful story of a baptized Greenlander's ghost, who came back quite naked, and told that he had been driven into a dark dismal hole, where he endured great distress. These did little harm, but their malice instigated to several private assassinations, of those who were friendly to the missionaries, and an intended attempt upon the missionaries themselves was providentially averted by the intrepidity and coolness of the eldest brother.

A number of murderers, stirred up by these sorcerers, had threatened to kill the missionaries, and when all the Greenlandmen, and all the missionaries except Matthew Stach were absent, they came to New Hernhuth, and very unceremoniously entered the mission-house. Stach, who had heard of their threatenings, was engaged translating when they came in, but without showing any symptoms of trepidation he went on, uncertain what might be their intention. After they had sat a little, 'we are come,' said their chief, 'to hear good.' 'I am glad of it,' replied the missionary, and silence being obtained, commenced by singing a hymn, next he prayed that the Lord would open their hearts, and then proceeded: 'I will not say much to you of the Creator of all things—you know

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there is a Creator'—to this they all assented except one.—'You also know that you are a wicked people.' 'Yes!' was the unanimous reply. 'Now then,' resumed the missionary, 'I will tell you what is most necessary to know—you and I have a Saviour, he who created all things. He came into our world like another man, did the will of his Father, instructed mankind, was nailed to a cross, and slain by his countrymen, who would not believe his word, rose the third day from the grave, and ascended to heaven, whence he will come again in the clouds, when all the dead shall rise and appear before him as the righteous judge, and he will render to every man according to his works.'

Then turning to the leader of the banditti, 'But thou, poor man, what wilt thou say when all the souls that thou hast murdered shall cry out against thee at his tribunal, and say, this wicked one destroyed us when thou hadst sent thy messengers to call on us, and prevented our hearing about thy salvation? what wilt thou then answer?' The poor wretch stood silent and trembling with his eyes downcast to the earth, while the missionary proceeded: 'I will tell you how to escape this dreadful judgment. Fall at the feet of Jesus; thou canst not see him, yet he is every where; tell him that thou hast

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heard he loves the human soul, that he rejects no one who cries for mercy; cry that he would cleanse thee from thy sins in his blood; and put not off thy prayers, for thou art old, and death will soon for ever cut off thy hope.' After Stach had done, Anna, whose brother the assassins had murdered, spoke of the power of Jesus' blood, told them she had felt its efficacy, and exhorted them to resist the truth no longer. The whole heard with great attention, and afterwards walked for sometime before the place with their hands folded, and towards evening retired without offering either insult or violence.

Notwithstanding the general circumspection of the christian Greenlanders, some occasionally disagreeable events occurred, and it was deemed proper that one of the teachers should accompany them in their various excursions, to conduct their exercises and to continue their instructions, who had also when along with them an opportunity of preaching to the heathen. At seal-catching the brethren could do nothing, but at the capelin fishery they set their people an example of industry, and caught a quantity which, during the winter, was of considerable use in helping the poor and the widows. They were sometimes too called upon to assist in the administration of domestic discipline. An occur-

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rence of this kind is thus noticed in a missionary's journal: 'One of the company complained to me that his wife would sometimes not be obedient, and he had thought it would be well to get a great rod and beat her once thoroughly. I replied, No, thou must not do so, this may do for children, but has no good effect with grown people: I will speak to her, I think she will be ashamed and amend. "Well then," said he, "I will not do it, but will tell thee when she acts amiss again."' In the winter of 1744 they began a practice which was found of great advantage in the congregation; they set apart one day every month, which they called congregation-day, for reading to the meeting accounts of the other missions, particularly among the Indians and negroes, and exhorted them to be stirred up by their example.

The small church at New Hernhuth had been gradually increasing, and great grace was observed among the little company; for though many painful circumstances occurred, there was much cause for joy and wonder at their progress, especially considering that they were so lately heathens of the lowest and most brutish description. Hitherto the missionaries, who had watched over them with tears, afraid lest their profession might prove wavering, and likewise

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having no place for regular meeting in, had delayed setting the church in order, and duly observing the ordinance of the Lord's supper. In 1747, their scruples had been satisfied by the consistent walk of the baptized; and some wealthy members of the congregation in Europe, who rejoiced in the success of the mission, got a large wooden house framed in Holland, which they sent out, and supplied their want of a chapel. The venerable Christian David, who had built the first hut for the brethren in Greenland, and when he left them had no expectation that they would ever need such a building, joyfully offered his services to go out, old as he was, and superintend the erection of this edifice, which he had the pleasure of completing, so as to allow of its being used for worshipping in by the sixteenth of October.

Beck, the missionary who opened the place, reminded the auditors of the great things God had done for them, far beyond their expectations. A few years back, all that the brethren could do was to retire behind the rocks, and pray with tears for the salvation of the Greenlanders: now they had a church, and a house and place where they could meet to preach and dispense the ordinances, and exhorted them to devote soul and body anew to the service of the Lamb

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of God. A Greenland brother concluded with prayer.

In the evening the members of the congregation held a love feast, intermingled with the singing of hymns and familiar conversation, in which the Greenlanders expressed their joy and gratitude, while such a spirit of mutual love pervaded the assembly, that they scarcely knew how to separate. During the night a Greenland woman, who had been present at some of the meetings, was safely delivered of a son, and next day she and her husband brought the infant to the mission-house for baptism, which was performed at the morning meeting, when she was present, and no one who was unacquainted with her could have supposed her the mother. The number of Greenlanders who now lived in the settlement, amounted nearly to two hundred, and those at the colony to about one hundred, so that when they assembled together, there was about three hundred natives attending christian instruction in the hall. The bands were increased to thirty, with nine men to preside over the little meetings of their own sex, and fifteen women at those of theirs.

From among these helpers two native brethren were appointed occasionally to exhort those of their own nation, one of the European teachers

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being always present. A school was begun for the instruction of such as had any talent for singing, and as two of the brethren from Germany, who came to aid in building the house, understood the science, they greatly assisted in training the young Greenlanders, who not only improved in vocal, but some of them even became tolerably acquainted with instrumental music.

To complete their internal order, the brethren resolved to admit the two helpers and a married woman to participate of the Lord's supper. When informed of the nature of the ordinance, they were filled with mingled emotions of joy and shame, and could only say they would devote themselves anew to the Lord. On the day preceding, they were blessed with the imposition of hands. At the communion their hearts were so overpowered by solemn awe, that a flood of tears rolled down their cheeks, and they afterwards said it was as if their bodies had sunk into the dust, and their spirits flown upwards, while their whole soul was so entranced that they could only think, 'how is it possible that our Saviour can love poor sinners so exceedingly!' Such was the first communion with natives kept by the Moravians in Greenland.

Two other festivals, the celebration of Christ-

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mas and the new years's vigils, concluded what they termed this glorious year in a manner almost equally delightful. On Christmas eve, after a discourse on the birth of Christ, they sung several hymns on the same subject, and then united in adoring the child Jesus; with which services many of the baptized men were so highly excited, that they continued singing Christmas hymns in their own houses during the whole night. The brethren therefore called them together into the hall at half-past three in the morning, by the sound of trumpets, where, after a short discourse on the humiliation of Christ, some presents, such as knives and needles, that had been sent by the children of the congregation in Germany, as tokens of love and regard, were distributed. They then went to the colony with most of the adults, saluted the christian friends by music and singing, and then held a Christmas singing hour together in the room they used as a place of worship. When they returned home, all the people of the colony followed them.

Meanwhile, such as remained at the settlement had illuminated the chapel windows in a simple but beautiful manner with lamps made of mussel-shells. The service of the day was then concluded by a sermon on the words of

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the angel, 'Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord.' Well might the Greenlanders exclaim, O how many nights have we waked and revelled in our heathenish mirth, but hitherto we have been utter strangers to such joys as these!

With great propriety, on the last day of the year, the missionaries read their diary, and reviewed with thankfulness all the mercies shown to them and their flock. They commenced their vigil with a homily on the resolution of St Paul, 'for I determined not to know any thing among you, save Jesus Christ and him crucified;' and then reminded the Greenlanders of what their Saviour had done for them, particularly during the last year. The streaming eyes and expressive looks of the congregation spoke their thankfulness.

A love feast of dried capelins succeeded, at or after which the names of the baptized were read, beginning at the last and going back in order till the year 1739, and singing some benedictory verses for each class. When those who were baptized first were mentioned, and the grace of God bestowed upon Samuel the first fruits was called to remembrance, a holy awe fell upon the

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assembly, and kneeling down they all with one accord thanked the Lamb of God, with a thousand tears, for all the goodness and mercy he had made to pass before them. At two o'clock in the morning they separated, and the account of the missionaries thus concludes :—' We must confess, that though we have had many distinguished days of blessing, yet we never before saw such an emotion, accompanied with such floods of tears, as was observed at this time in this small congregation, collected together from among the savages of the North Pole.'

It is an old remark of one of the Scottish divines, that the same sun that melts wax hardens clay; the Moravians likewise observed, that the more their congregation improved, the more outrageous their savage neighbours grew; and those who resisted the light became even more than usually debased, or at least the difference became more remarkable. The great emotion, too, seemed in some measure to subside; when the Greenlanders returned to their employments, and were successful in obtaining plenty, they forgot the Moravians, till a long continuance of unfavourable weather, in which they could catch nothing at sea, drove them back in the time of their necessity to their be-

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lieving countrymen, and the missionaries had again access to them to preach the gospel.

Owing to the weather, the brethren were exposed to great danger in their voyages to visit the heathen, yet did they not intermit them; and frequently had occasion to observe the good hand of God in their preservation, particularly when they were hemmed in among large pieces of ice, or had got their boat damaged. In one such emergency, the missionary and crew jumped out of the boat upon a piece of ice which turned round with them, but they fortunately reached another which was more stable, and where they remained till relieved. And what was not less remarkable, when the floating ice rendered it impracticable for them to go among the islands for wood, it brought as much to their door as not only supplied their common want, but afforded them as much as built a wing to their house, and a school room. The salmon fishing was also very productive; Crantz says, at one draught with the net they once caught 500 fish.

Among the candidates for baptism there was a young unmarried woman, who had a deliverance of another kind. She was carried off from the house where she lived at Kangek, by a savage who wished to force her to marry him.

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Her host being unable to retake her, as there were many heathen there who boasted they would act with the baptized Greenland women according to the custom of the country, he was obliged to leave her with them, which he did with a heart full of grief, and it was three days before he could acquaint the missionaries. They hastened immediately to the assistance of the distressed girl, and arrived at the place to which she had been carried that same night. One of them ran directly into the house where she was confined, and asked her how she came to be there, to which she replied, that she was detained by force; being then asked if she was inclined to have the man, she told them no, she had been dragged thither by the hair of her head. The missionaries now told her to take her articles and follow them, for they were come to fetch her; and a person at that moment entering with a gun in his hand, her lover and his friends were as eager to get her off, as they had formerly been to detain her. That same night she was brought to a place of safety, having neither slept nor eat for two days and two nights,—the only damage she had sustained, was a beating from some of the other women, to force her to consent to the nuptials to which she was averse.

In the year 1749, the internal and external

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state of New Hernhuth was considerably improved. Internally, their church order was established and regulated, and the conduct of the christian Greenlanders continued to afford the highest satisfaction. The brethren celebrate a number of festivals which are not admitted in the simpler ritual of our Scottish churches, but which, were they usually celebrated with as much holy fervour, and as little allied to the superstitious observances of Rome as those held in Greenland, might not be liable to any very serious objection. We may just in this place instance one,—Whitsunday, observed by the missionary Beck when on a hunting excursion with some of the natives. A sermon was preached upon the lesson of the day, 'and a gentle gale of the Spirit,' says the diary, 'was perceived. There were many people at the meeting, and very attentive, notwithstanding that it snowed hard upon us; for the church at Pissiksarbik has no roof but the firmament, the walls consist of the snow-white mountains, the pulpit is a large stone, and the benches the bare rock. Afterwards I gave all the people a dinner of rein-deer's flesh, and our Saviour blessed our conversation at table with his precious nearness.'

Their external state was materially improved by the erection of a store-house, most providen-

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tially brought them just before a new and continued famine visited the country. Matthew Stach had been on a visit to the congregation at Hernhuth, and carried with him five of the converted Greenlanders, whose appearance and conduct greatly gladdened the hearts, and strengthened the hands of all the friends of the mission. Afraid of the effect of the change of diet and climate, he wished to return before the heat of summer, but being prevented, the two eldest, a married pair, died, and he, in order to get the survivors home as soon as possible, went by the way of London to New York, and after visiting the converted Indian congregation, returned to Greenland. Christian David accompanied them on this tour; he had observed that the natives at New Hernhuth were in great want of a storehouse for their dried provisions, which they were in use to secure by covering with stones in the open air, but which thus became the prey of foxes, or ravens, or putrefaction. He had conveyed them their first missionary, he had built them a church and a school-house, and he was now anxious to finish his services by providing for their temporal necessities. From the friends in America he procured as much wood as enabled him to fulfil his benevolent wishes.

This, together with the industry and economy

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which was introduced at the settlement, enabled the inhabitants, now upwards of three hundred persons, to enjoy a comfortable subsistence on a spot where formerly two families could hardly exist. And this led the missionaries, when the word of the day happened to be, 'Lacked ye any thing?' to put the question to them, Since ye became Christians, lacked ye any thing? and every individual could answer, Nay.

Abundance is, however, sometimes a snare as well as poverty. In January and February, 1751, months when there is frequently the greatest scarcity, there came such a flock of willocks among the islands, that they could be driven to the shore and caught with the hands; and on one Saturday evening, the Greenlanders came home with such quantities, that themselves and their kaiaks were hung round with forty or fifty a-piece. This uncommon supply at such a time, enticed so many of them to go to the islands on the Lord's day morning, that the exercises could not be regularly kept. They all returned with wearied limbs and no fowl, and it being represented to them, that they had got so much on the Saturday that they might keep that day as a day of rest, they were humbled and ashamed, and it served them as a good lesson in time to come.

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This season the eldest labourer, Matthew Stach, returned to Europe, being proposed as a missionary among the Esquimaux, and was accompanied by Mr Drachart, a Danish minister, who had succeeded Mr Egede. This gentleman's labours had been much blessed both among the settlers at the colony and the natives, some of whom joined the congregation at New Hernhuth, as did some of those awakened at that place join the Danish Church under his care. Their mutual harmony in the cause of the gospel had been delightful: though of different communions, they honoured each other as fathers, and loved each other as brethren; they assisted each other with counsel and deed, particularly in leading awakened souls to Jesus, and no jarring of opinions was ever observed among them or their people. The Danish missionary all the while proceeded in preaching, teaching, and baptizing, according to the prescribed rules of the Lutheran church, and the brethren according to the regulations of their congregation.

At the end of 1751, they thus conclude their diary:—'At reviewing the church books, we can reckon upwards of three hundred souls who have been bound up in the bundle of life, more than forty of whom have been taken to the mar-

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riage-supper of the Lamb above, and a hundred are guests at the Lord's table here.'

Next year the winter was one of the most dreadful ever known in Greenland; the cold set in with unparalleled intensity at February, and continued till Easter with little intermission. The inlets were so completely blocked up by the ice, that often not a kaiak could move, and the storms were so frequent and terrific, that the Greenlanders were forced to stay at home, or venture abroad at the risk of their lives; in their short journeys to procure food, they generally returned with hands and faces frozen, but seldom with a single bird. Yet only one young Greenlander perished, who was carried away by the impetuosity of the waves in a tremendous tempest, and found after three months in his little vessel half devoured by ravens and foxes. In another such hurricane attended with lightning, the mission house and chapel rocked and cracked like a ship, while the brethren every moment expected it to go to pieces, but it was mercifully preserved; their newest and largest boat, however, though hauled up on land, and fastened to a post, was shattered by the rising sea, and they and the Greenlanders had to venture among the billows to save her, although they frequently broke over their heads.

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Deprived of the usual means of obtaining their livelihood, a famine succeeded, and the christian Greenlanders were reduced to the greatest straits, while the savages perished in many places from the actual want of common necessaries. When their people could no longer warm themselves at home, the brethren constantly received one company after another, by turns, into their rooms to warm themselves thoroughly, regretting that they had no train oil to give them to keep their lamps burning in their own habitations. They supplied the poor, however, with dried capelins; and when these were spent, distributed among them their stock of pease. They also exhorted those that had comparative plenty to impart to their needy brethren and sisters freely, as long as they had any thing left, taking no thought for to-morrow; and as they set the example, they did not need to repeat the exhortation, at least with those who were communicants. What a lovely picture of faith and charity in a christian church!

Rigorous as the weather was, however, the brethren continued to pay some visits to the heathen, nor without profit; and they themselves were refreshed by a visit from Bishop Johannes de Watteville, who came to inspect the state of the mission, and set in order what was wanting.

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He was accompanied by Matthew Stach—the mission to Labrador having failed for the time. His diary, which is very interesting, furnishes much information respecting both the natural state of the country and the state of the mission. On the first evening he met with the Greenlanders, he says, 'I cannot express how my heart felt at the sight of a congregation of Jesus gathered out of this nation. And many a tear of tenderness I shed over them.' As he was there in the month of June, the appearance of the settlement greatly struck him. The land round which, where formerly not a blade of grass grew, being then clothed with beautiful verdure, appeared indeed like what it was, a garden of the Lord in a most frightful wilderness. By the Bishop's advice, many more of the native Greenlanders were admitted as helpers; and those who had been previously admitted were encouraged to exercise their gifts in exhorting their brethren, as well as in speaking to the heathen.

He also bestowed much attention upon the hymns and the singing of the congregation, remarking, that it appeared to him that the hymns proved a great blessing among strangers; for the factor told him, that being once on a trading tour, thirty leagues distant, he entered a tent

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that had been pitched a while in their neighbourhood, and found the children prettily singing several hymns they had learned from the children of the settlement, which furnished him with an opportunity for useful conversation. It has always been the opinion of the Moravians, that singing, if sweet, and if accompanied with a feeling heart, is not the smallest part of a rational worship; and that the hymn-theology has so much more blessed a tendency, as hymns are easily learned and charmingly sung, even by the youngest children. And thus the most sacred truths may be insinuated into the infant mind, and praise perfected from the mouths of babes.

Near the end of the season the brethren's congregation were visited by sickness, which carried off thirty of the baptized, and among them several of their most useful helpers, within about two months, which sufficiently occupied the missionaries who attended the sick and dying to nurse and console them, though the majority of themselves were also attacked by the same disorder; but they all departed happily; and while the brethren mourned their loss, they had great consolation in their death.

Among the fruits of the visits paid the heathen about this time, there was one remarkable

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trophy of divine grace—Kainæk. He was among the first Southlanders who got acquainted with the brethren, 1739, and at that time received some impression; but as he was of a good family—that is, could boast of a father, grandfather, and great grandfather, who were all renowned seal-catchers—and made a great figure among his countrymen, who looked upon him as a prince, it was long before he could resolve to relinquish his honour and reputation; for when a man follows Christ in Greenland, as elsewhere, he must deny himself and take up his cross. He therefore fled to the north, and then to the south, to stifle his convictions; and when this would not do, he grew so exasperated, that he lay in wait to murder several of the baptized, and actually lamed one for life. He threatened to set fire to the brethren's house, because they protected a woman he wished to carry off by force. But having afterwards effected his purpose, this very woman became the means of his being again brought under the sound of the gospel, by the missionaries now frequently lodging with them in their journeys, when the spark he had for fourteen years vainly striven to extinguish, at last burst into a flame, and Kainæk and his family, unexpectedly, in the midst of a storm, presented themselves at New Hernhuth. The

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aspect of these travellers was frightful, for they were clad in ice like a coat of mail, which had gathered around them from the frost-smoke steaming from the sea; but the strand soon swarmed with people to welcome them, who all rejoiced at the arrival of new candidates for the kingdom of God. Soon after, he was baptized, together with his wife; and he had the happiness to see all his domestics, to the number of twenty, in succession, added to the church. The lion was now transformed into the lamb, and he continued a gentle, meek, and useful member of the church till his happy death, which happened about three years after, to the great grief of the congregation and his family. This man's conversion made much noise in his country, and was at the time the occasion of a great many new inquirers coming from among the heathen.

If possible, the cold increased this year; so much so, that in the month of March the windows and the stoves burst, and the famine kept pace with the cold. The brethren now found it impracticable to go to the heathen, but starvation drove the heathen to them; and while they distributed to them the bread of life, the converts parted with them their winter's stock so long as it lasted; and when the cold broke up, it was found that the whole of the congregation, not-

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withstanding their distributions to the poor strangers, had been sufficiently provided for till they could again go out in search of food.

Now pestilence was added to famine, and a great breach was made in their number within the year by another awful visitation. Six Dutch whalers, to avoid the ice, ran into Ball's River; and numbers of the Greenlanders who went on board had been hospitably entertained by the captains and sailors with European food, particularly pease. They ate the more voraciously, having been so long upon spare allowance, and this might probably produce disease with some. There happened, however, to be unfortunately on board one of the vessels, an infectious distemper, which speedily broke out among them, first among the savages, and next among the Christians, and carried off great numbers.

Here, as formerly, it was remarked, that the sickle reaped its harvest chiefly among the baptized, and principally out of the most useful helpers.—A number of the chief providers were thus carried off, which rendered the trial the more painful, as by that means many widows and orphans were left as burdens upon the brethren, who had not a few of the same description before.

When they came into their winter houses,

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the first attention of the missionaries was consequently directed to the means of their support, which, in conjunction with the Greenland helpers, they thus settled:—If there was a grown up son still left in a family, the maintenance of the family was of course assigned to him—children fit for being sent to employment were distributed among other families to be trained to the occupations of the country—those not yet able remained with their mothers, or if bereaved of both parents, they were given in charge to some of the sisters to educate—and if infants, they were given to mothers who were nursing to suckle by turns, whose undertaking this, the missionaries observe, was no small conquest of grace: for nothing else could induce a Greenland mother to suckle any other child than her own. Among the heathen, a father had no alternative but to bury his motherless babe alive, for no one would ever, from motives of compassion, take a rival to share with her own child the love and the nourishment of her bosom.

These arrangements, notwithstanding the willingness of the Greenlanders to assist, were not easily accomplished: but the brethren were themselves first in every good work; from their own funds they provided clothing for several poor children, and kaiaks and utensils for boys,

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that they might learn to earn bread for themselves and families: for as it is one of their maxims, that he who will not work should not eat, therefore it imperatively follows, that youth should be early trained to habits of industry. With peculiar thankfulness the brethren remarked, that the storms in September drove the seals in abundance out of the open sea between the islands into the sound, where they are easily captured, by which, although their own salmon fishery was quite spoiled, food was brought for the widows and orphans.

While the sickness prevailed at the settlement, scarcely a day passed without a funeral, and on one day four persons were buried together. The heathen, in consequence, fled the place and neighbourhood, nor did they soon return; and the Southlanders in their voyages north, would neither in going nor returning wait among the islands, so great was their dread of the plague. The missionaries were thus prevented from having access to those with whom they were a little acquainted, for this season; yet notwithstanding all their trials, towards the end of the year their numbers were considerably increased by new accessions—the fruits of the native helpers' labours among their countrymen, while engaged at a distance in the capelin fishery and the rein-deer

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hunt; and at its close, in summing up their mercies, they rendered thanks—'for the recovery of so many sick, when scarce one remained uninfected; for the faithful care of their heavenly Father in their outward need, when their best providers lay sick in their best providing time; for the blessed progress of the gospel, and the powerful proofs of the Holy Spirit's influence on their souls at public meetings and in private life; and exhorted the congregation—"O, my people, remember now that ye may know the righteousness of the Lord!"'

For several succeeding years, the severe storms, cold, and ice, with their accompaniments of scarcity and famine, continued, during which the temporal benefits of christianity were strikingly displayed; and, in the comparative affluence and comfort, but especially in the spiritual enjoyments, of the congregation, was exemplified the truth of that saying, that godliness hath the promise of this life, as well as of that to come. The situation of the savages, on the other hand, was truly deplorable; accustomed to revel in plenty when they had it, a suspension of their usual employment immediately reduced them to utter want; and every where they were found starving with hunger and cold.

Mr Dalager, a Danish factor, in a voyage

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twenty leagues to the south, and to places generally abounding in seals, met with only poor perishing wretches, to whom he could afford no comfort. One little girl, who had been by savage humanity twice left in a cave to die, and once thrown naked into the sea to end her sufferings, though saved from a watery grave by one who could not bear to see her perish, was found by him laid in an empty storehouse to linger out her wretched life. He took the poor thing, emaciated with several days hunger and cold, fed her himself, and afterwards sent the little living skeleton he had preserved, in a bag to New Hernhuth, with a promise of reward to any widow who would take care of her; she was there brought up, and some years after baptized along with the humane heathen who had saved her life.

The year 1757 was the most dreadful any European had ever seen, and the accounts received from every quarter from among the savages were heart-rending and deplorable; children perishing in some places, and old people buried alive in others. The brethren who braved in the noblest of causes the rigours of the climate, and the severity of the season and of the storm, and followed like ministering angels the track of famine and pestilence, to shed mercy

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and hope where they had left wretchedness and death, saw in their short excursions cases of the most afflicting misery, which it was their happiness to alleviate or relieve. As a specimen—

'Near the house we found fifteen persons half starved to death, lying in such a small and low provision-house that we could not stand upright in it; they lay one upon another all manner of ways only to keep themselves warm; they had no fire nor the least morsel to eat. For very faintness they did not care to lift up themselves, or speak with us. At length a man brought a couple of fish from the sea, a girl took one of them, raw as it was, tore it in pieces with her teeth, and gorged it down with violence. She looked as pale as death, and was ghastly to behold; four children of these people were already starved to death. We distributed among them a share of our small pittance, and advised them to go to our land.'

These and several others in similar circumstances, were received, lodged, and fed at New Hernhuth. Though the inhabitants themselves were frequently pinched, the Lord blessed their provisions, and the missionaries could not help wondering at their resources, so that neither the strangers nor any of the congregation needed go

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hungry to bed. The text book for that year not having reached Greenland, they adopted a little text book of morals published the year before in its place, and the moral instructions for the month of their greatest pressure were strikingly appropriate. 'The poor shall never cease out of the land, therefore I command thee, saying, thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy;' Deut. xv. 11. 'If there be among you a poor man, one of thy brethren, thou shalt not harden thy heart nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need. Thou shalt surely give him, and thy heart shall not be grieved when thou givest him,' Deut. xv. 7. 'If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee,' Lev. xxv. 35. 'Honour the Lord with thy substance,' Prov. iii. 9. 'Give to him that asketh thee,' Mat. v. 42.—The christian Greenlanders complied with these injunctions; they gave willingly, they gave liberally, they shared their all. And this season, at the halybut and seal fishing, they were so successful as to catch several times a hundred seals a-day, and at last a sword fish,

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which enabled them to spare the trade a hundred and sixty barrels of blubber.

It is worthy of remark, that notwithstanding all the severity of the famine, no one savage came to ask relief under pretence of being or wishing to be converted. Their aversion to the gospel seems to have increased with their calamities; for even those who were forced by hunger to reside some time among the Christians, as soon as their hunger was satisfied, could by no persuasion, nor any entreaty, of their relatives, be prevailed upon to remain. So true is it, that neither prosperity nor adversity can change the heart, till the Holy Spirit, the Comforter, convinces of sin, of righteousness, and of judgment.

Could external prosperity have satisfied the brethren, they would have joyfully entered their winter dwellings, for their people had plenty: but there were only seven that came to them this year; and what was more afflicting, several of the believers, during their absence at the fisheries, had suffered themselves to be seduced into improper conduct; and two who had walked quite unworthy of the gospel, were obliged to be excluded from all fellowship, which caused great weeping when announced in the meeting.

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These painful occurrences were, however, counterbalanced by the joy the missionaries had in the greater part; and a beautiful little incident tended to display the warmth and reality of their christian sympathy and love. At one of their monthly prayer meetings, among other religious intelligence, an affecting account being read, of one of the brethren's settlements of converted Indians having been destroyed by the savages in North America, and that the Indians who escaped, and who had lost their all in the fire, had been received at another settlement, where they were clothed and fed—excited such an emotion among them that they spontaneously offered to raise a subscription for clothing the naked and feeding the hungry members of Christ. One said, 'I have a fine rein-deer skin which I will give;' another, 'I have a pair of new rein-deer boots which I will send;' 'and I,' said a third, 'will send them a seal, that they may have something to eat and to burn.' The missionaries, who beheld with tears of joy the simple expressions of their brotherly kindness and charity, accepted the small but lovely offering, which they transmitted to Europe to be sent to the sufferers—more valuable as fruit that might abound to the account of the donors, than of much moment as a pecuniary gift.

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They had also much enjoyment in their social meetings, in marking the improvement of the church, and particularly the Greenland helpers, with whose short addresses to their fellow Christians, upon these occasions, they were much delighted. There was a beautiful simplicity in their mode of expressing themselves upon these occasions, in which the native brethren excelled. For instance :—' It is with us as when a thick mist covers the land, which hinders us from seeing and knowing any thing certain. But when the mist disperses, we get sight of one corner of the land after another; and when the sun breaks forth, we see every thing clearly and distinctly. Thus it is with us: while we remain at a distance from our Saviour, we are dark and ignorant of ourselves; but the nearer approaches we make to him the more light we obtain in our hearts, and thus we learn rightly to discover all good in him, all evil in ourselves.' —' My dear brethren, give ear! I am now again to speak a little to you of our Saviour; indeed, I know not much of him! but so much I know, he died for us upon the cross, and suffered his side to be pierced, from whence flowed blood and water. Why did he do this? He has hereby provided for us a purification for heart, and soul, and members; and if we make

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a daily use of it, we may have a life of continual happiness and satisfaction.'

Although this was the most barren of late years among the heathen, yet, at the close of a quarter of a century, the brethren had great cause for thanksgiving: besides two hundred baptized persons, who had during that period died in hope, the Greenland congregation could number four hundred members.

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CHAPTER V.

Reasons for undertaking a New Settlement at Fisher's Bay. Missionaries appointed to conduct it. Named Lichtenfels. Advantages of situation. Remarkable commencement. Incidents. Are visited by the Southlanders. An Angekok. Anecdote. Providential interpositions. Storms. Scarcity. Supply. First fruits of the mission. Comfortable winter-house arrives from Copenhagen. Difficulties in erecting it. Sheep. Chapel opened. Striking coincidence. Varied characters of the non-applicants. Savage revellings. Their consequences. Delightful meetings of the native Christians. Their private devotions. Active industry of the Missionaries. Of their flocks. Deliverances. First death among the converted at Lichtenfels. New Hernhuth goes steadily forward. Address of a believing Greenlander. Pirates. The heathen scattered. Daniel, a native helper. Conversion of a daughter and her father. Opinion of the natives respecting conversion. Their progress in knowledge. Examples. Death of Daniel. Of F. Boehnish. M. Stach explores the south. Returns. Dies.

A MAJORITY of the inhabitants of New Hernhuth having been gathered from among the

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Southlanders in their migrations, the brethren had for some years been contemplating the propriety of a new settlement nearer their homes. Several reasons concurred to determine them now to carry it into execution. Since the Danish colonies were provided with missionaries, they could not expect any accession from the north or Ball's River, and their settlement being situated on the Continent, five or six leagues from the main sea, the inhabitants of islands or the sea coast would not remain there, as it required a different mode of fishing to procure their livelihood, which it would take them perhaps two years to learn: nor were the brethren anxious to increase the size of their congregation; for, much as they would have desired to win all the heathen in Greenland to Jesus, yet their duty demanded that they should watch over those they had already gained, as men who were to give an account, nursing, instructing, and establishing them in the gospel—a cure of souls which forbade the collecting of too numerous churches under a limited inspection.

For these reasons, and from well-grounded hopes, that many more Greenlanders would submit to the gospel, if settled in a place convenient for their support, the brethren were desirous of complying with an invitation they had re-

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ceived from some Greenlanders in these quarters, who had formerly heard the gospel, to settle at Fisher's Bay, thirty-six leagues to the southward. The Danes having, about 1754, established an inferior station, or what they term a factory, on this spot, wished much the Moravians would form an establishment in the vicinity. Matthew Stach, that year, when going to Europe, examined it, and laid a view of the case before the brethren's congregation.

It was now put upon him—which he was also of himself forward to do—to carry the plan into execution; and he, together with two assistants, John and Peter Haven, readily undertook the service. On the 4th May, they left Copenhagen, and arrived at Zukkertop, June 18th, after a pleasant voyage, in which they experienced no storms, and the sailors, instead of, as formerly, ridiculing and even maltreating them, used them kindly, and with respect.* Hence they departed, June 23, accompanied by two kaiaks which had been sent to escort them; and, on the 27th, landed at New Hernhuth, having accomplished a voyage of sixty leagues in an

* The government formerly had ordered them to be taken passage free; by a new arrangement they paid a moderate freight, which secured their comfort more than a royal ordinance.

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open boat, the only article they brought with them for their new settlement. Having concerted the necessary measures with the brethren, they set out, July 19, for Fisher's Inlet, thirty-six leagues to the south, taking with them four Greenland families—in all thirty-two souls; and entered it on the 23d, the word of the day being, 'Let the beauty of the Lord our God be upon us, and establish thou the works of our hands upon us;' Psalm xc. 17.

Here they fixed on a spot called *Akonamiok*, which they now named Lichtenfels, *i. e.* Light-rock, on a large island in the mouth of the inlet, which, although it had not an exposure to the sun, so desirable to Europeans, possessed conveniences for the Greenlanders, whose advantage they chiefly consulted, which they could find no where else: fresh water that does not entirely freeze up in winter—a secure harbour for boats—and a strand open in winter, and not too far from the main sea. Their commencement here was even more hard than at New Hernhuth, for they had no frame-work nor proper utensils for constructing their dwellings, not having been able to bring them either from Copenhagen or New Hernhuth.

As the Greenlanders were busy in constructing huts for themselves, the missionaries could

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receive no assistance from them, and one of the three being several hours every day employed in preparing their victuals, the work at first went on slowly, but their perseverance overcame all difficulties. They rolled large stones from the beach, carried earth in bags from one place, and brought sods in their boat from another. Yet their work must have stuck, for they wanted large beams for the roof; when at the very moment they needed them, as they were going in their boat upon a different business, they saw lying on the beach, not far from the house, two logs exactly suited for their purpose, which the next flood-tide, if they had waited longer, would have carried away: it was as if one of the ministering spirits had rowed them thither at the time of their greatest necessity, and they thankfully received them as a present from the hand of the Lord.

Provisions too ran short, but they discovered not far from their home a cut through which the seals ran into a narrow bay, where, finding it practicable to prevent their escape, they could kill several at a time, which enabled them, besides the flesh for themselves, to furnish the factor with four barrels of blubber. The natives were surprised at their good luck, and declared they had never before seen any seals in the place;

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the brethren acknowledged it as a special providence for their support.

No accession from the heathen occurred the first year, though they had many visitors. And what was uncommon, whereas the women on other occasions were the most forward to hear, and to encourage their husbands and children to join the brethren, at this time two wives prevented their families from remaining at Lichtenfels, because they could not live in jollity as among the heathen. Their family suffered the loss of a fine young man, who was drowned at sea; almost his last work was assisting the missionaries in translating a hymn on the death of Christ, expressive of an ardent desire for the time when faith should be swallowed up in vision, and he expressed a joyful concurrence in the sentiments. The missionary himself had a narrow escape in one of his walks to visit some of the heathen in the neighbourhood; he tumbled down a hill head foremost, but it was his hap to light where there was a sufficient quantity of snow to break the fall, and he received no harm.

Next year many Southlanders called in passing, but would not stop, only they told the brethren they now knew where the gospel was to be had, and when they wanted it, they would

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apply. Among the rest a consulting angekok called; for it was the fashion at that time in these quarters, whenever a number of Greenland families settled together, to keep one of these gentry as a professional personage, it being reckoned a mark of poverty if they had not a family counsellor. These conjurors had nearly disappeared in the north, and this fellow, who was also a murderer, wished, by seeming to be upon good terms with the missionaries, to ensure his safety, and ingratiate himself with his more intelligent countrymen; who, whether inclined to receive the gospel or not, could not help entertaining a high respect for the brethren, perhaps mingled with a little of that dread they had for the evident superiority of the other Europeans. For the angekoks had sufficient sagacity to perceive, that in order to keep their countrymen in subjection, limited although that was, it was necessary they should possess a superior degree of knowledge; this they saw their neighbours acquire by intercourse with the strangers, and this they likewise wished to obtain.

Their object in such visits was more easily detected by the native helpers than the missionaries; they saw that what little notion the deceivers acquired of Christianity, they employed to alienate the minds of the heathen from the

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pure gospel, by mixing it up with their own superstitions, and thus retaining the admiration of their more ignorant countrymen. When one of them was asked, why he would not speak upon religion to an old sorcerer, he replied, 'It is to no purpose to speak of precious matters to such people, who are full of deceit, and only make use of every thing for their bane,' aptly illustrating the Saviour's injunction, 'Give not that which is holy to dogs.' A curious instance occurred shortly after, of the manner in which these wise men, who have been styled the philosophers of Greenland, would attempt to flatter their enlightened countrymen, by accommodating their former superstitions to their new belief. An old angekok told one of the baptized residents at Lichtenfels, 'he did well, since he would be converted, to be rightly converted; for he had been in heaven, and found the true believers in a most glorious state, they were finely dressed, and had no want of good victuals. On the other hand, they that were only half converted hung quite naked in the air, and gnashed their teeth with cold in such a manner that many of them had bit their tongues to pieces!'

Scarcity nearly approaching to famine, afflicted the settlers, who, besides the general

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difficulty of an unproductive season, were yet unacquainted with the haunts of the seal and sea-fowl near their new habitation; some of them returned to their old dwelling, while others were exposed to the most imminent danger in pursuing their occupation. Four in a dreadful snow-storm fell in among the driving ice, where they could not move in any direction for some time; and when after hard toiling they had reached the shore, the surf was so tremendous, that they durst not venture to land; in their extremity they almost despaired, and only wished that one might be left to tell what was become of the rest, till at length the tide at flood made such an opening as allowed them to escape. Two others, dispatched with letters to the Danish colony at Frederick Hope, were forced to sit two nights with their kaiaks upon the ice, which at first kept constantly breaking till at last they got upon a firm piece; and it was the third night before they came to a house, which, had they not met with, they must have perished for thirst, having had no fresh water for two days and two nights, while the sweat occasioned by their severe toil and labour, had gone through their clothes, and was frozen outside by the intensity of the cold.

In November, they experienced a dreadful

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storm that made the house tremble as with an earthquake, and part of the wall was thrown down, although it was very low, a yard and a quarter thick, and sheltered by a hill; it likewise rent the ice, while the snow which afterwards fell covering the fissures, rendered it extremely dangerous to cross. As Peter Rudberg, one of the brethren, was going over a pond, the frozen snow gave way beneath him, and he fell into the water; but having a belt about his body, the water under his fur coat kept him upright till he reached the bottom with his long leaping-staff, cast himself back upon the ice, and worked himself out again. In the surrounding country many Greenland houses had their roofs rent, numbers of boats were carried into the air and shattered to pieces, and eight men perished at sea. The inhabitants at Lichtenfels had got their small craft providentially secured from the fury of a tempest that seems to have extended to an immense distance, as about the same time great damage was done among the shipping in the Cattegat and in the Baltic. Before and after the storm balls of fire were seen in the air, and one which fell near a house was observed to burn. A similar phenomenon occurred just before Christmas at mid-day, while the sun was shining in its full splendour. And during a

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previous storm in a former year, it lightened to such a degree as none of the brethren had ever seen in Greenland or Europe.

With regard to externals, the third year began equally unpromising with the former; yet here, as at New Hernhuth, while the heathen around were starving, the Christians, though often reduced to great straits, found in Greenland, as in Israel, the promise was the same, 'Verily thou shalt be fed.' About Easter the whole bay was filled with ice as far as the eye could reach, and the Greenlanders were obliged to sustain life by the few crow-berries that were left on the ground and some meagre fishes, for they had no storehouse, nor had they had any opportunity of laying in much winter's stock—yet they never wanted. Sometimes a small seal or two were caught, which were equally divided, however pitiful the portions for each, among all in the house as far as they would go. Mussels and sea-weed eked out their scanty fare, and the brethren had a few angmarsit which they likewise distributed among them. At one time, when all appeared likely to fail from the quantity and closeness of the ice in the bay, the hand of Providence visibly interposed—the sea fowl that cannot fly well, but feed by dipping under water, were forced to retreat to land, and their

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eyes being dazzled by the snow, the Greenlanders caught them. But the hearts of the missionaries and people were supported by the number of inquirers who from time to time made their appearance, till at the end of the season it was apparent that the year of release was come.

The similarity between the commencement of the work of the Spirit at Lichtenfels as at New Hernhuth was remarkable; both began, not among those who had longest heard the gospel, but among the wild Southlanders, who, coming at the first call, thus entered the kingdom of God before them, and fulfilled the words of our Saviour in this also, 'The last being first, and the first last.' The first fruits here consisted of a family, a father, Kauvigak, who received the christian name of John; a mother, Puktak, Elizabeth; the son, Annertuna, Henry; and the daughter, Tessiok, Anna Joanna, who were baptized on the sixth of January. Soon after two families, relatives of John Kauvigak, came and settled among them; they also were speedily followed by others: and when necessary to move into their winter habitations, they were obliged to enlarge the Greenland house they had at first built, so as now to accommodate fourteen whole families, besides some single

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persons—in all seventy-two souls under one roof. The single women and widows built two separate houses for themselves. Their meetings were held in this large house, and when they entered it the missionary addressed them from the apposite text, 'Can two walk together except they be agreed?' The dark hours passed away in an alternation of employment and devotion, the missionaries instructing the old and educating the young; nor was the harmony of the society disturbed by any of those unseemly or distressing scenes, which often break up the association, and destroy the intercourse of men among ourselves, who would deem it an affront to be likened to a polar savage. And it certainly is matter of astonishment that so great an assembly should remain during so long a winter, confined in one room, together with all their household stuff, not only without strife and variance, but in real unity and peace, without discord and without contention: well might the brethren exclaim, 'Behold what love can do when shed abroad in the heart by the Holy Spirit! a love which, like faith, consists not in learned or invented words, but in deed and in truth.'

Many Southlanders visited them this season, but the greater part were exceedingly savage, insensible to all that was good, and would avoid an

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occasion of hearing of our Saviour as they would flee fire. The young folks were extremely dissolute, and preferred a singing and dancing match with the heathen at the factory to any intercourse with their christian friends. One family, indeed, came to them in great distress about their daughter, whom a man, who had already two wives, wished to take by force, and add to his seraglio, threatening to murder her father if he made any opposition. The native sisters hid her from her pursuer, who not finding her with her parents, went off, and the girl and her father would gladly have remained under protection of the missionaries, but the mother and eldest brother were exceedingly averse, especially as the latter's wife got a bad boil on her finger, which with difficulty they could persuade him was not the effect of christian witchcraft.

Their boundaries soon, however, became too strait; and though in winter they managed to assemble in the large Greenland house, in the summer, when they removed into tents, they had no place to assemble together except in the open air; their own house, besides being too small, had gone completely into disrepair, a piece of the wall had fallen down twice, and the hungry ravens had pecked the seal skin that covered the

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roof so full of holes that the rain penetrated through every quarter. They were, however, busy repairing the frail fabric, when, to their great joy, they learned that the ship was arrived at Frederick Hope with a wooden house on board for them, which had been completely prepared at Copenhagen, and only wanted setting up. Yet their embarrassment was not small, for how were they to erect so large a house so late in the summer with only three persons, and one of them sick of an illness that forbade the least exertion? besides a site was to be prepared and the foundation dug, and this could not be done till they received the ground plot, which the captain would not venture to send in the message boats, and it was difficult to say when it might reach them; but on the 16th of July it arrived, and along with it the small text-book for the year, the word of which for the day was, 'Remember the Lord thy God, for it is he that giveth thee power,' &c. Duet. viii. 18.

Animated by his word, they commenced their labours with cheerfulness; and five Greenland brethren having arrived on a visit, they laid the foundation-stone with praise and prayer. But the difficulties they had still to encounter were considerable; the ground was very uneven, and the declivity so great, that they had to run up

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a wall ten feet high at one end, and then to fill up the space with stones and earth; at first this went on slowly, but when the Greenlanders returned from the capelin fishery, they most zealously, men and women, forwarded the work; and the captain, instead of landing the rest of the house at the factory, brought it almost to the very spot, and also lent them two of his men to assist—so that, notwithstanding storms and incidents, by the beginning of October, the brethren were able to take possession, although not quite finished. Meanwhile John Beck and his wife joined them from New Hernhuth. He brought with him three sheep to begin a small stock, the gathering provender for whose winter's support, was in the first instance an addition to their labour. But they enabled them to explain to the Greenlanders the parable of the lost sheep, and various other scriptural allusions, of which previously they could not form any adequate conception, having no animal to which the description would apply.

On the first of November their hall was opened as a chapel, the elder missionary preaching in the forenoon from Gen. v. 22; 'Enoch walked with God;' and his tried fellow-labourer, Beck, in the afternoon, from Rev. ii. 9; 'I know thy poverty.' Then a love-feast of dried

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capelins was kept by all the inhabitants, in number one hundred and thirty seven, when the 9th of Isaiah, 'Arise, shine, for thy light is come,' &c. was read and expounded, and the meaning of the name of the settlement explained, as carrying an allusion to that great promise concerning the heathen; the whole concluded with a hymn in Greenlandish, composed for the occasion by the missionary Beck.

Their congregation days and other meetings were now held as at New Hernhuth; only in the week-days, instead of a sermon upon a text, a portion out of the Evangelists or Epistles was read and briefly explained, or what we would call a plain lecture was delivered. With these the Greenlanders were greatly delighted and edified. 'The simple narrative of the suffering, dying, and resurrection of our Lord,' says the missionaries' diary, 'approved itself very powerfully to the heart, and gave rise to many interesting colloquies. The Greenlanders were also peculiarly affected while celebrating, in their humble manner, a love feast in Easter upon dried capelins, when the passage which occurred in course, respecting our Saviour's showing himself at the sea of Tiberias, and eating a meal of fishes with his disciples, and examining Peter respecting his love, was read and expounded.'

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During summer the case of the Greenlanders was reversed: they were so abundantly successful that the factor had sufficient employment in carrying off and barrelling up the blubber they could spare, and he informed the missionaries that he had procured more from their people than from all the other inhabitants upon the coast put together, amounting to not less than one hundred and fifty barrels.

Nor were the Greenlanders, especially the helpers, less indefatigable in their exertions to spread the knowledge of the Redeemer wherever their business called them among the heathen, and Matthew Stach having occasion to go to New Hernhuth for tools and other necessaries, made it a preaching expedition, for he carried some of the believers along with him, and wherever they stopped they proclaimed the glad tidings of salvation; the seed thus sown frequently sprung up after many days, and the missionaries had the pleasure to receive visits at Lichtenfels from numbers who had heard the gospel, years before, in a similar manner, who, after wandering careless and forgetful among the heathen, had had the slumbering embers awakened by some casual intercourse with the baptized, or by some incident which forced or induced them to call at the settlement; where, during a sermon, or the

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reading of the New Testament, or in conversation, the Spirit breathed upon the Word, and it came with divine efficacy into their souls, bringing to remembrance the truth which seemed for ever trodden under foot and forgotten.

One widow who had heard much of the Saviour at New Hernhuth, cried with tears when the sufferings of Jesus were spoken of, 'all this I lost among the heathen, now will I begin again anew and be thoroughly converted.' A man, who, when a child, had heard something of the Saviour at Kangek, had his early convictions revived, and joined the brethren at Lichtenfels; and a women, Kezia, who had been baptized by Mr Drachart, but after his return to Europe had gone with a trader to the south, and again abandoned herself to the abominations of the heathen, visiting her baptized sister, got a sight of her depraved heart, wept for the Saviour and for the communion of the faithful, made an ingenuous and open-hearted confession of her sins, and was with a flood of tears received into the church.

Many instances, however, likewise occurred, in which the goodness of the new people passed away like the morning cloud and the early dew; numbers who had promised well drew back, and walked no more with them, and among them several of whom they had the highest expecta-

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tions, while the greater part of those who were wavering, seduced by the concourse of their heathen countrymen, again joined the multitude. One being asked why he could not stay? answered, 'I have bought a great deal of powder and shot, which I must first spend in the south in shooting rein-deer;' another, 'I must first have my fill of bears' flesh;' and a third, 'I must have a good boat, and then I will believe.' —After this manner it is still; one buys a piece of ground, a second a yoke of oxen, and a third marries a wife, and so the season of grace is neglected; thus the summer of 1762 was a season at once of joy and pain. The great occasion of such an overwhelming flood of mischief and depravation, and such a strong prevalency of the power of darkness among the heathen in that district who were touched but wavering, was the influx of savage Southlanders, who, in sailing to the north, stopped for a while as they passed. On the 26th June, the brethren thus note in their diary: 'We were again abundantly visited by them, and our hall and rooms were not empty the whole day; we endeavoured in the most endearing manner, both in the public meetings and in conversation, to recommend to them their Creator and Saviour; but their hearts are impenetrable as rocks, and they are ready

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with their excuses that they do not understand us, that is, that they *will not*. Our Greenlanders tried to gain their relations, but it availed nothing. When, after the painful view of such a rugged field, we turn our eyes upon the delightful little garden which the Lord has planted here, we are overwhelmed with shame and thankfulness.'

When the savages returned in winter it was still worse; a party repaired the old house the missionaries had left, while another settled near the factory with an expert angekok, who, during the gloomy hours, amused the natives with his legerdemain tricks, while they having plenty, revelled in all manner of licentiousness; and the heathen in the neighbourhood, finding more pleasure in the dancing, singing, and juggling of the Southlanders, which often continued for nights together, frequented their assemblies, rather than the meetings of the brethren. Christian females, too, were exposed to the outrages of their savage kindred. One young woman, who had been baptized by Mr Drachart, fled from the factory to the settlement for protection, because her sister's husband insisted upon forcing her to be his concubine, and her sister came entreating her to comply, lest she should suffer for her obstinacy. 'It was,' said the missionaries,

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'as if Satan had sent the scum of his servants into these parts, for even such heathen as before had some sense of decency, were carried away with the violence of the torrent.' He, however, who maketh the wrath of men to praise him, ordered it, that the outrageous visit of the savages, awakened in the minds of the baptized so much deeper gratitude at being delivered from the dominion of the powers of darkness, and the slavery of sin; and even the children, who used to be attracted by the shouting of the bands of revellers, now, when a company of dancers make their appearance, run from the noise as if a troop of enemies had been upon their march.

Neither were instances wanting of the power of the grace of God among the revellers themselves sufficient to prevent despondency, and symptoms were also discovered, even in those who did not join the believers, that the word had not been spoken in vain. A boat-full of the Greenlanders coming from a dance, were forced to seek shelter at Lichtenfels, and the native helpers, who allowed no opportunity to pass for addressing them, told them of their sins, and of the sufferings of their Creator in human nature to redeem them; and although no immediate effect followed, yet they could not join in the gross amusements of their friends with the

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same alacrity as before. In their meetings with the converted Greenlanders, the missionaries experienced much enjoyment, and the sweet and melting emotions which accompanied the exercises upon these occasions, were evident tokens of the love of God shed abroad in their hearts by the power of the Holy Ghost. The missionary, Beck, who had suffered cruel persecution from the Roman Catholics, having been, when but a boy, imprisoned and forced to flee his country for suspicion of heresy, after mentioning, upon the anniversary or memorial day, how he was thirty years before wonderfully delivered out of prison, where he lay in chains and fetters for the sake of the gospel; how he was afterwards led to the congregation of Hernhuth, of which he had not at that time so much as heard the name; and how he was thence sent to Greenland, where he had lived to see two congregations gathered to Christ from out among the heathen—fell down in the midst and thanked his Saviour for all the grace manifested to him and the Greenlanders these thirty years. This circumstance excited so keenly the feelings of the baptized that they burst into tears, and many of them at the conclusion came to him and said, 'O what shall we render unto our Saviour, who has loved us so much, and been pleased to call

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us by his messenger?' He could only reply, 'Ye shall show forth the Lord's death till he come.'

The helpers also gave pleasing testimony of the daily conversation of the brethren and sisters in their houses, of their comparing themselves with what they heard, and of their earnestly exhorting one another, that with purpose of heart they would cleave unto the Lord. One of them declared he had never passed a winter with the people in his house so cheerfully as this, for the new baptized were so desirous of instruction, that he spent many half nights in blessed conversation with them. A brother one morning very early going to let out their sheep, heard uncommonly sweet singing in a tent, and drawing near, found it was the head of the family performing his morning devotions with his people. Beckoning to the others to come—'We stood still,' says the missionary diary, 'and listened to this sweet melody with hearts exceedingly moved, and with eyes filled with tears, and thought these people were no longer than two years ago savage heathens, and now they sing to the Lamb that was slain, so charmingly that it strikes the inmost soul.' Even among the children at school, a heart-penetrating sensation appeared to accompany the catechizing,

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especially when reading the passage in the harmony respecting our Saviour's agony; at once master and scholars, overcome with emotion, wept together, and praised and gave thanks.

While engaged so incessantly in the services of the gospel, the brethren showed their people a laudable industry in their temporal concerns; and though they engaged in no occupation that could interfere with the main object of their lives, or that could encourage covetousness, or laying up treasure that moth and rust could corrupt, yet they with their own hands ministered to their necessities, and were in no ways chargeable to the heathen. They finished their house during the summer, caulked and mossed the roof, tarred the walls, and completed the flooring of their hall with boards they got from the Danish colony, framed a turret for a bell they had procured from Copenhagen, and rebuilt a chimney the frost had thrown down. Besides, they repaired their old ruinous boat, dug a well, and laid out a garden: this last most arduous task in such a climate, was accomplished by raising a piece of marshy ground at the back of the house, and forcing an ungrateful soil, enclosed by a wall upwards of ten feet high, which likewise surrounded the house. They brought for firing, turf from the islands, and driftwood

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from the sea, and when that failed, scanty brush-wood from the vallies. Rein-deer and eider-duck being scarce in their neighbourhood, they were more straitened for food than even at New Hernhuth, till they began to catch cod, which occasionally frequented these shores, and the Greenlanders discovered some leagues off a haly-but fishery.

Their people were trained likewise in this respect to set an example of industry, and the factor bore testimony, that he collected more blubber from among the Christians at Lichtenfels, than from all the country round, although it was crowded with strangers who resorted thither for the purpose. While pursuing their occupations, they met with some remarkable deliverances; being encircled among the ice, and escaping almost miraculously, were daily occurrences, but some more uncommon may be noticed. One man being obliged to take shelter on shore, landed just at a moment when the tempest had rent a great stone from a rock above him, which thundering down the precipice threatened him with instant destruction, nor did there appear the least prospect of escape; when, as he stood expecting to be crushed to pieces, a smaller projection stopped its course and saved him. A few women who had gone out to seek eggs, see-

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ing something white on the water, paddled near to lay hold on it, when to their unspeakable terror they discovered it to be a monstrous white bear; some of them screamed, but the animal made no motion after them, and they got clear. They lost however one boy at sea, and six others died in the course of the season; but they all died in hope, and in Susannah, the first baptized sister who departed, they felt much comfort. She had over exerted herself, and brought on a spitting of blood, under which she lingered for a considerable time. During her illness she was fully aware of her dissolution drawing nigh, and would often say to her sisters, 'O how glad I am that I have a Saviour! if I could not rely on him, how should I be afraid of death!' One of the women asking mournfully if she would not stay longer with them—'I do not like to hear any thing more of that,' she answered, 'do but willingly allow me to go to my Saviour. She then praised and thanked the Lord Jesus that he had sought and found her, and that she could trust all to him. At intervals she sung the hymns—

'O Jesus, friend in need'—

'Now strikes my hour: now runs my spring:
Its rushing sound to rest doth sing
My body and my soul.'

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And longing for him whom her soul loved, she sunk into her sister's arms, and expired, in the twenty-fourth year of her age. 'The first flower,' say the missionaries, 'planted and blown in this little garden. It had no long time to grow, and it presently came to maturity.'

When the cause of Christ at Lichtenfels was thus, in spite of all hindrances, gaining ground, the congregation at New Hernhuth were going steadily forward. A great many Southlanders in summer came to visit their relations, some of whom were altogether barbarous, and cared nothing about hearing; others, who were rather better informed, designedly warned their relatives against attending to the missionaries, because they said they had seen many, especially young persons, who, after listening to their words once or twice, became so bewitched that they went and resided with them, to the great grief of their friends. The state of the heathen around them was not very dissimilar, only those of them who had frequently heard the gospel, and been in some sort awakened, when they had succeeded in lulling themselves asleep again, became so fortified by fulfilling the lusts of the flesh and of the mind, that their case appeared the more hopeless of the two. The savages complained that they did not understand the

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Europeans, and requested a Greenlander to explain. This he readily did; and preached to them the gospel, dilating on the beneficial effects of believing: 'I formerly,' said he, 'was like yourselves, dead and stupid; but when I heard from my teachers, that there is a Saviour who has purchased salvation for poor miserable men, I rejoiced at it, and prayed to him, and he gave me an open heart, and ears to hear and to understand: and now you may easily see that I am happy; and I can wish nothing better than that ye too might submit to be made happy.' While he was speaking many a deep sigh bore involuntary witness to the impression he had made; but before the extent of these impressions could be ascertained, an unfounded report scattered the strangers.

Some time before this a pirate had appeared upon the coast, and had plundered the poor Greenlanders to the north, of their utensils and household furniture; and another had attempted to carry off two of the natives themselves from the factory, induced perhaps by the success of a trader who had enticed one of the Greenlanders baptized at the factory to go with him to Holland, where he exhibited him for money; and now it was said that a number of ships were to come in the spring, when all the Europeans

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would be massacred, and all the Greenlanders who were found residing among them. In consequence, the Southlanders departed with the utmost precipitation to provide for their safety in their own country, and Kangek and all the outposts were evacuated. Yet four individuals remained unsolicited; and, in all, upwards of twenty were added to the inhabitants of the settlement, ten of whom were received among the baptismal candidates. Indeed, whenever any one formed the resolution of living with the believers, he might be almost accounted as gained over to the faith; for, in general, it was a consequence of serious deliberation, and evinced, if not in all, yet in many, that it was a work of grace operating on their hearts, which on their being removed from the tumultuous din of their heathen, attained stability in the company and conversation of their believing countrymen.

For a considerable period it had seemed as if New Hernhuth was to receive few accessions from without, owing to the causes already noticed; but in 1761, a fresh swarm of Southlanders made their appearance, and some families fixed their abode at the old places of resort among the islands, which had been almost deserted for about seven years. As they had op-

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portunity, the Greenland helpers were assiduous in endeavouring to persuade their countrymen. In particular, one of them, named Daniel, was very zealous, active, and successful: in one of his discourses, after telling them of their sinfulness by nature and practice, which few of them ever disputed, and declaring the method of redemption through the death of Christ, he thus concluded, in a strain which came home to the bosoms of his hearers, and produced, at least at the time, a very visible effect on their countenances—'Now when we believe this, and are washed in His blood from evil, we are made children of God; and when we die we go to him, and remain with him for ever in immortal felicity. Ye say ye know not whether ye have a soul; that is not true. Ye will not know it, nor care for your immortal soul, because ye choose to act still according to your pleasures, and the lust of your flesh. Ye will not understand, nor come to believers, for ye know that a change must pass upon you, and ye think ye can then have no more enjoyment; but ye are wofully deceived! I had formerly no true enjoyment; and it was only when I believed in our Saviour that I began to be happy. As often as I think on his sufferings and death my heart feels light and joyful; and I am no more afraid of death like

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you, for I know that I shall go to him, whom, though unseen, I love; and in whom, although I see him not, yet I rejoice.'

Shortly after, a widow and two daughters desired to remain, and two families brought their capelins to the store-house as a token that they intended to cast in their lot with the believers. Four other women having also stopped to hear further of these matters, the father of one of them came, with two of his brothers, to take her away. She being unwilling to leave, earnestly besought them to allow her to stay; because she said she was desirous of believing on the Saviour. But perceiving that her entreaties were vain, and that they were determined to carry her off by force, she ran into the meeting-hall and implored protection from the missionaries. The father and brothers being then called, the old gentlemen endeavoured to persuade her to go with him, assuring her that he would only ask her to abide over the winter, and that in spring he would himself come back to the settlement with her and be converted: her uncles seconded her father, and in addition promised her new clothes and other finery; but she remained immoveable, wept, and made no answer. They then were about to lay hold on her, when she shrieked and trembled so violently

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that she excited the compassion of all present. On which she was asked, if any of the residents had held out any inducement to persuade her to come thither, or to stay? 'No, no!' she replied; 'I only want to be converted.' 'Now,' said the missionaries to her father, 'you see we do not draw away your relatives from you to us, they may return if they please, but you must not require us to force them away when they are desirous to be our Saviour's. But what if ye all were to stay and follow her example? ye would not repent it.' After some consideration—'Well,' said the father, 'if my daughter stay, I will stay too.' His brothers, who were not altogether unimpressed, said they would first go north to an elder brother, and at their return, remain. Meanwhile, the father requested them to go to Kangek and fetch his little property and his son; but the daughter kept out of the way till they were gone, lest they should carry her off by surprise. One of these people regularly attended the meetings at Christmas, and appeared in great uneasiness and perplexity. When asked what he thought of the doctrine of our Saviour, he answered, he was well pleased with every thing, but did not know what to choose. The day after, some persons having come from Kangek, he said to

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one of them, 'Had you been here yesterday you would have heard and seen something! but there is preaching again to-day—won't you go?' The other replied 'I am afraid it will make me sick,' *i. e.* uneasy in mind; however, they both went and listened attentively.

Respecting the nature of conversion the heathen formed very opposite opinions, of which the two following are instances; and show, at the same time, the judicious manner in which they were met by the baptized.—An orphan boy, of peculiar vivacity and uncommon talents, and who had been a favourite comic performer in the heathen sports, was sent to New Hernhuth by his relations, who were themselves hesitating about joining the settlement. His agreeable and engaging manners gained him the affection of one of the wealthiest Greenlanders, in whose family he was placed, who had no son, and whose presumptive heir he was. At the first catechetical meeting at which he was present, being asked whether he would wish to be acquainted with our Saviour and be converted? 'O yes!' replied he gaily, 'I shall soon be converted;' on which another, who had been lately baptized, gravely told him he little knew what conversion meant—that it was to yield the heart wholly to our Saviour, and to make a surrender

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of every evil inclination. This he found a hard saying, and would rather have thrown up his prospects among the brethren, and returned to his amusements among the heathen, till after considerable mental conflict, he at last ceased contending with his Maker, and yielded a willing and cheerful obedience.—A heathen widow told one of the sisters, 'It is an exceeding happy thing for thee that thou goest to all the meetings of the faithful; and I see plainly that thy heart at all times reaps good from it—the reason of which no doubt is, because thou art not so bad as I am.' 'No!' replied she, 'that is not the reason. Our Saviour has not chosen me because I am good, but because I am a wretched, poor, and corrupted sinner. He receives none but poor sinners, who cannot be satisfied without him: just such he selects out of all. Thou art not too bad for him; but perhaps thou esteemest thyself better than thou art, therefore it is thou canst not yet truly rejoice in thy Saviour.'

Indeed, the progress which the converted Greenlanders made in doctrinal knowledge was such as might well put many of our own countrymen in highly favoured Scotland to the blush; and their conduct was in conformity to their knowledge. From many beautiful specimens of their correct views of gospel truth, a few

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only are selected:—Daniel, with some other Greenlanders, having been present when one of the European brethren, had cast a pewter spoon, remarked upon the process of polishing—'Now, I can well conceive how our Saviour acts in the circumcision of our hearts, and how he proceeds, even to the end, with our purification, when we surrender up our hearts unto him. He must first cut away all the coarse stuff that is good for nought; and yet he afterwards finds much still to rub off. This causes him much trouble, and us pain too; but, behold just as the brother pours on the burnishing water to do it the easier, and to make the spoon the smoother and brighter; so our Saviour sprinkles us with his own blood, makes our purification agreeable, and never leaves us till we are pleasant in his sight.' In an address to the baptized, when about to separate for their summer occupations, the same helper said, 'When we are among savages, we hear nothing of our Saviour and his merits; nothing but earthly things, from which our souls receive no nourishment: hence it may easily happen that they grow dry, trifling, and deceitful. Yet though we have no teachers with us to instruct us, we have the Holy Spirit everywhere, whose delight it is to bring all things concerning our Saviour to our remembrance.'

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'O! I entreat you, give heed to the direct way the Spirit points to a bleeding Saviour; and whenever ye are sensible that it is not well with him, go immediately to him who has bought us with his blood, and beseech him to draw quite near your hearts again. And when ye hear the savages talk unprofitable things, do ye think of Christ crucified.'—Another observed, 'Because we are ruined in soul and body, our Saviour suffered in soul and body; because all our members are depraved by sin, he condescended to have all his members wounded, that we might no more use our members to sin, but to his glory.'—A third made some remarks upon the words, 'The Angel of the Lord did wonders, while Manoah and his wife looked on.' 'When we look back and rightly consider who we are, and what a miserable state we were in many years ago, and then turn our thoughts upon our present condition, many of us baptized in the name, and partakers of the body and blood, of our Saviour, must we not acknowledge that he hath indeed done wondrously?'—A striking simile shall conclude these extracts. 'When in summer we carry a light'—usually dry moss soaked with oil—'from one tent to another, from which burning flakes often fall to the ground, they quickly set the dry grass on

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fire: thus, when our Saviour came upon earth, he brought fire along with him, and scattered it around among men. And now he sends his servants forth into all the world, even unto us, with his word; this they have scattered amongst us, and it has enkindled and put life into our hearts, so that we no longer walk in darkness as do others.'

A marked difference, however, was observed between those who had been baptized in infancy and regularly educated, and those who were grown up boys, or advanced in life, before they became inhabitants of the settlement. The former possessed a clearness in their views, and an accurate knowledge, which the latter could seldom attain, though among them there was often a warmth of heart which gave rise to a richness of expression beyond the power of learning to impart. Of this Daniel was a striking proof, for he was married before he joined the congregation, and never learned to read. Yet he was one of their most useful, diligent, and zealous native preachers, whose discourses are said to have been wonderfully affecting; and the fragments which have been preserved, justify the affectionate encomium the brethren have passed upon him.

A contagious disease again visited the Green-

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landers in 1762, which, although not so fatal as any of those which had gone before, was yet very afflicting, as it deprived them of 'their dear and invaluable Daniel.' He himself, however, anticipated his decease with holy delight. Sensible of his nearness to death, on the day before he died, he said, 'Now it is confirmed to me that I shall go to our Saviour, nor will it be long delayed. The wedding-garment I waited for is ready. O how well will it then be with me! O how will I thank him that he has chosen me from among the heathen, and washed me with his blood, given me his flesh to eat and his blood to drink, and kept me in fellowship with himself!' On the morning of his depar ture he was quite cheerful, recommended his wife and two sons to the missionaries; and his countenance, say they, was so amiable that it shone like the face of an angel. His speech shortly after failed; and his brothers, sisters, and other relations, of whose conversion he had been the instrument, being called, while they were singing a hymn, this highly favoured witness of Jesus entered into the joy of his Lord. He is thus characterized by the missionaries:—'A brother at all times friendly, and living a true ornament of the congregation, a faithful helper, a blessed evangelist and preacher of our

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Lord's passion, and a man of God, approved to Christians and heathen.'

Hitherto the Lord had graciously preserved the lives of the missionaries, notwithstanding the toils, privations, and dangers they had encountered. Those who had entered into the original covenant, not to desert their stations, had lived to see two flourishing settlements established, and upwards of seven hundred heathen Greenlanders baptized in the name of the Lord—the Father, Son, and Holy Spirit; of whom two hundred had died in hope. But they were now to experience a breach among themselves, in the death of Frederick Boehnish.

He had latterly become more than usually interested about the spiritual improvement of the Greenlanders, and frequently retired to solitary places to pour out his soul in fervent supplications to his Saviour for their welfare. In particular, he was extremely anxious lest the congregations should increase by means of formal or hypocritical professors, who might come rather for temporal than spiritual advantages; and could not rest satisfied unless he discovered in them all, increasing evidences of the power of the gospel of Christ. Returning from an excursion in August, 1762, he got wet with rain, and caught a violent headach, when the brethren

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affectionately advised him to be more careful of his health, and not expose himself to such weather—a great cause of sickness in that climate; but seeing their accumulated labour, he could not think of sparing his exertions, or consulting his personal comfort, and continued to assist them. Shortly after, he undertook a journey to the islands, to visit some sick Greenlanders, and to administer medicine to them—as he was their ordinary physician—which seems to have augmented his disorder; for about the end of the year, whenever he preached or spoke, he was obliged to have his head bound: at length it swelled and grew so painful, that he was often scarcely master of his senses. Yet he continued with increasing faithfulness to labour among the Greenlanders, till within three weeks of his death. His last sermons were accompanied with an evident blessing, and were long remembered by those who heard them. On the 12th July, 1763, as he was abroad with a native brother, for the sake of exercise and air, in descending a rock he was seized with a dizziness, and, falling down, wounded his head. He was from this time confined to bed, and expressed his belief that he should soon go home. He was composed, but could not speak much. When he partook of some bread and wine as a refresh-

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ment, he remembered the great grace and favour that had been bestowed on him, in having administered the symbols of redeeming love so often to believing Greenlanders, and ardently implored our Saviour's pardon for every omission in his office and calling. And when his colleague reminded him of the Saviour's gentleness and tenderness, he replied, 'O yes! that's true; so he has ever approved himself to me!' From that time he lay quiet, occasionally uttering broken sentences. The last intelligible words he uttered were, 'My dear Saviour is now come to take me home.' He died in the fifty-fourth year of his age, having spent twenty-nine in the service of the mission.

Matthew Stach, whose vigorous health remained unimpaired, having long had a desire to explore the country to the south, whither he had often been invited by many of the natives, who had occasionally heard the gospel, and expressed their wishes to embrace it if they could get teachers settled near their homes, in 1765 accomplished a journey of upwards of four hundred miles, accompanied by some Greenland helpers. Not knowing to what dangers he might be exposed, he took an affectionate leave of the two congregations, being determined to remain over the winter in these parts. This he

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did accordingly, was hospitably treated, and returned, 1766, in safety. But for the present little fruit appeared, therefore he had recourse to his old practice, of believing when he did not see.

For other five years this indefatigable labourer continued to superintend the affairs of the two settlements, which increasingly prospered under his inspection, and employed himself in his leisure hours in compiling a grammar and dictionary of the language. In 1771, he finally bade adieu to Greenland; and having laid a full state of the mission before the brethren, appointed by the Synod, he requested permission to retire to Bethabara, in North America. Unable for active service, yet unwilling to be idle, he taught the boys of the settlement, and for exercise wrought a little in a garden. The prosperity of Christ's kingdom, and the propagation of the gospel in the world, were the subjects of his daily and most fervent prayers, till his mental faculties, which had been remarkably strong, began to give way; and, about two years before his death, he received so much injury from a fall, that he never after almost quitted his bed. His memory failed, but his mind continued in a placid frame; and he used to give out several hymns that had been his particular favourites, desiring those present to sing them for him, and

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occasionally joining with great fervour. He spoke with cheerfulness of that happy moment when he should be released from all pain and trouble, and see his Saviour face to face. He expired in his seventy-seventh year, with these words on his lips, ' Lord Jesus, come quickly!'

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CHAPTER VI.

Settlement at Lichtenau. Its hard lot. Prosperous beginning. Detrimental regulations of the Danish Greenland trading company. Serious epidemic. Prosperity of the Gospel. First printing press. Famine. Unexpected relief. Wonderful preservation of missionaries. War in Europe. Its effects reach Greenland. Difficulties of the Moravians. Intercourse opened with Denmark *via* Leith. Perilous passage of some of the missionaries. They visit Scotland. Proceed to the Continent. Cruel conduct of a ship captain on their return. The joy of their people at their arrival. Melancholy disaster. General state of the mission. Gratitude of the missionaries and of the Greenlanders to their British friends. Great revival at Lichtenfels. Another settlement projected.

THREE years after M. Stach's return to Europe, the land which he had spied out was taken possession of. John Soerensen, who had already served the mission twenty-eight years, removed with his wife from Lichtenfels; and, on the 24th of July, 1774, accompanied by a single brother, Gottfried Grillich, and four families of christian Greenlanders, pitched their tents at a

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station four hundred miles to the south of the latter settlement, which they named Lichtenau —Light-meadow. From the very first the heathen—with many of whom brother Soerensen had previously become acquainted at Lichtenfels —attended their preaching, and before the year ended, not fewer than ninety became residents. Their temporal circumstances were for several years perhaps more uncomfortable than either of the elder settlements. Being farther removed from their brethren, they had to remain for a longer time in huts before they could procure an European dwelling; and, like the original missionaries, appear to have been under the necessity of accommodating themselves to the gross fare of the Greenlanders; for, having no direct communication with Europe, as the annual vessels did not come so far south, they could only get their share of European provisions by an uncertain route in women's boats. But their grand object prospered. During the succeeding winter the inhabitants of Lichtenau amounted to nearly two hundred persons; and, in a few years, the number of the baptized was two hundred and five!

While the missions were thus thriving, and populous christian establishments gathering in the Boreal wilderness, some new regulations of

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the Greenland trading company, on whom the government of these regions had devolved, occasioned rather a retrograde movement. With trading companies every thing must bend to gain; and if that be attained, it matters little whether the traffic be in the souls or the bodies of men. Accordingly, an order was issued, directing that fewer natives should reside together in one place, this being thought injurious to trade; and, in consequence, the christian Greenlanders were partially dispersed in small parties, at some distance from the settlements. This assumption of power over the converted, for over the heathen they could enforce no rule, was by no means calculated to answer the proposed end; for, under the eye of the missionaries, the natural indolence and thoughtless waste of the Greenlanders were counteracted; but when again scattered through the country, besides the loss they were liable to suffer in spirituality of mind, they were under strong temptations to relapse into the carelessness of former habits. Meanwhile, the labours of the brethren were greatly increased; because, although each little company was provided with a helper, they deemed it necessary to visit them as frequently as possible themselves. These journeys, always attended with fatigue and danger, were often rendered impracticable

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by the ice, and were necessarily suspended during the winter. But as their people evidently suffered from the want of regular instruction, this led to the establishment of several villages, or what they called out-places, in the vicinity of each of the settlements.

Under every change of circumstance, however, it was pleasant to observe, that the word of God grew, and the trophies won from the kingdom of darkness now yearly augmented, till few heathen remained in the neighbourhood of New Hernhuth or Lichtenfels; and North Greenland might properly be denominated a christian country. Epidemic diseases, however, to which they are frequently liable, made several inroads among them, the most terrible of which occurred in 1782: it almost depopulated New Hernhuth, and greatly thinned the other two settlements. In the course of the following years, fresh arrivals of heathen from the south, and some even from the east coast, filled up the ranks of the baptized at Lichtenau; and many of the native brethren, who had gone farthest off, and had felt the disadvantages of being deprived of the ordinances and the schools, returned to the different settlements, and refused to remove again to any such inconvenient distance.

During this period the missions were super-

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intended by Christian Michael Koenigseer, who having had the advantage of a learned education, after he attained an accurate knowledge of the Greenlandish, was of great service in correcting the translations of his predecessors, and in making several very important additions. He died in 1786, having spent thirteen years in that country, and was succeeded by brother Jasper Broderson, who resided alternately at the three different stations. Besides the other duties of his office, he paid particular attention to the instruction of the native children, and in translating portions of the Old Testament, which he printed in Greenland, having brought a small printing-press with him from Europe. He remained in the diligent exercise of his duties till forced by disease to quit his post in 1794, when he returned to Europe.

Long acquaintance with the climate and country appeared to have familiarized the missionaries so much to its rigours and difficulties, that though they did not cease to record, they ceased to relate at length what might have been considered uninteresting from its sameness, a constant routine of mingled hardship and mercy, danger and deliverance. Several years are in consequence barren of incidents, only a few of the most singular having been narrated. The Green-

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landers, as we have seen, have no opportunities to hoard: it is a land whose inhabitants must, in a special manner, live upon the daily bounties of Providence; they have no barns, and one unsuccessful season exhausts the contents of their store-houses. It is then that the hand of God appears in supplying all their wants. Two severe winters, 1791–92, reduced them to great distress, but in the time of their greatest necessity their heavenly Father graciously afforded unexpected relief—the partridges came in such numbers to their coasts, that they caught many hundreds of them in traps and gins. The succeeding years were comparatively mild, and they felt little scarcity, but the missionaries in their voyages to and from Europe, were exposed to imminent peril.

J. G. Grillich left Greenland in October for Copenhagen; but after being at sea five weeks, the vessel was so much damaged in the ice that she was forced to return and winter. Attempting the voyage next year, they got so completely hemmed in and damaged that they were obliged to quit the ship, and the whole crew and passengers commenced a march across the ice, dragging a boat after them, and what articles it was possible to save. Two nights were spent in the open air under a Greenland sky, and

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without a cover. On the third day they came to open water, when they launched their boat, and after sailing five leagues landed on the barren coast. This they had scarcely effected when a storm arose, in which the boat could not possibly have lived had they been at sea. Still they had to pass another night without shelter, and now without food, but on the following day they were blessed with a favourable wind, and reached one of the Danish colonies in safety. Brother Beck and his wife, on their return from Europe, sailing in a boat from the colony to Lichtenau, escaped narrowly from perhaps even a more terrific situation: hemmed in among the floating ice, a pack was formed close by them, and threatened to overwhelm their frail barque, when providentially an opening was afforded, and by the most strenuous exertions they escaped. About the middle of July, 1803, the Greenlanders were alarmed by the small-pox making its appearance in one of the colonies, but the cow-pock was about the same time introduced, and the distemper was confined to the person on whom it first appeared.

In 1804 the missionary Rudolph and his wife experienced a most wonderful preservation. Having embarked on board a vessel for Copenhagen on the 18th of June, they were detain-

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ed off the Danish factory by floating ice till the 22d August; when the captain being informed, that farther to the south the sea was clear, he got under way. On the 25th a storm arose from the south-west, and drove the mountains of ice close upon the ship. The scene was awful—the vessel under close reefed top-sails, driving before the wind among the ice, struck upon a rock—she got off with little damage, but almost immediately struck a large field of ice with great force, when several planks starting, the water rushed rapidly in. The captain jumped instantly into the small boat with part of the crew, placed them in safety, then returned for another party, while the rest got into the long boat with what luggage they could stow. The ship fast sinking, had already one gunwale under the waves, when all the sailors left her, regardless of the missionary and his wife, who, knee deep in water, clung to the shrouds, and must inevitably have gone down with the wreck, had not a captain Kiar—a passenger whose vessel had been lost near Staatenhuk—declared he could not possibly forsake these good people.

Being only about a league from land, they made for it; but the large boat was too heavy laden, the wind too high, and the ice too much agitated, and they were glad to reach a naked

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rock that was near: here the greater part landed without provisions; for, before any thing could be got out, the storm carried the boats and eight seamen to the opposite side, where they were crushed to pieces among the packs; while the foaming waves, breaking furiously around, rose like clouds of smoke in the air, and concealed the fate of the sailors from the shivering inhabitants of the rock—who never doubted but that they had perished, as they considered it impossible for them to reach the shore across the ice in such a tumultuous state of the sea.

These now saw no other prospect for themselves but that of miserably dying with hunger and cold, and the most profane of the crew began to utter pious ejaculations, and talk seriously of the dread and solemn appearing before their God and Judge, which seemed so near at hand. In the evening they lay down close together to try to get a little sleep; but the cliff on which they were had become a pool, it having rained incessantly during the whole day, while the water poured in streams from the top of the rock. Brother Rudolph and his wife, wretched as their situation appeared, with humble resignation commended themselves and their fellow-sufferers to the compassion and help of the Lord our Saviour—while a young mariner

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by their side repeatedly cried aloud with great earnestness,

> 'O God, for Jesus' sake, I pray,
> Save me in this my dying day.'

Next morning they saw three men walking on the beach opposite the spot where the boats were wrecked, who displayed a handkerchief from the top of the only oar they had saved, to intimate that they had reached land, and two days after, the captain and greatest part of the crew resolved to attempt gaining the shore across the ice. The missionary and his wife would gladly have accompanied them, but weakened through want of food they durst not try it, as they felt totally unfit to leap across the wide chasms—the others on departing faithfully promised, should they succeed in getting safe to shore, to send off a boat to rescue them. They stopped with the ship's cook alone on this miserable spot till the ninth day.

Whenever the sun shone, they employed themselves in drying the few articles they had saved, but at length became incapable even of that. All day long they looked and looked to land for the Greenlanders, till this hope vanished. They feared the crew had perished by the way, and that there remained nothing for them but to be-

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come food to the ravens and birds of prey, who kept hovering around them, and seemed instinctively to watch for their carcases. The thought for a moment was unpleasant; it however soon passed over, and they felt entirely resigned to the will of their Saviour—they entreated him to prepare them to appear before him with joy when he should call them, sang hymns suited to dying believers, and a comfortable sense of the peace of the Lord pervaded their souls while they waited their change. At length, when all help of man seemed vain, on the 2d of September, as they were lying down to rest, Rudolph's wife chancing to raise herself, espied two Greenlanders in their kaiaks making for the rock and hailing them. Tears of joy and gratitude now filled their eyes—their enfeebled limbs acquired new strength, and climbing to the pinnacle of their solitary prison, they called as loud as they could to their deliverers. On landing, the Greenlanders told them they had been in search of them the whole day, and had given them over for dead. From them they received a few herrings and a little seal's fat, the first food they had tasted since the disaster. Next day a woman's boat came and carried them to a place of safety, where they met with almost the whole of their companions in misfortune; only one had

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been lost, a sailor, in one of the boats which were crushed, who having got hold of a bottle of brandy drank too freely, and being unable to keep up with his fellows perished. Next year the missionaries procured a passage for Europe, and arrived in safety at Copenhagen.

From this date the various settlements went on steadily in their progress till the year 1807, when the war that had so long raged in almost every quarter of the globe, reached in its effects the peaceable and peace-loving Moravians in Greenland. The Danish government having most cruelly and unwillingly been forced into the list of Britain's enemies, the communication between Copenhagen and the Greenland colonies was interrupted, and for upwards of four years the missionaries received no regular supplies from Europe. Several attempts to forward them necessaries from England failed. One of two vessels humanely sent by the British government in 1808, was lost, and a design formed of fitting out a ship from Great Britain was forced to be given up. Another misfortune they experienced was the capture of a Danish provision ship by a British cruizer.

Providentially Greenland provisions did not fail, but the Europeans, who had always received bread, though of the coarsest kind, from Copen-

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hagen, found that native fare alone produced dysentery, and some of them, when their bread was near an end, and their last seeds sown, were filled with dismal anticipations; and what must have greatly deepened their gloom, they were for two years without any accounts from Germany, then the seat of war, where some of them had children, and all of them near relations. From their fears, as they respected bread, they were in part relieved for a season by the kindness of the Danish inspectors; who, though placed themselves upon half allowance, shared with them their own pittance: and it deserves to be remembered, to the honour of the Danish government, that they ordered the provisions they sent out to be divided between the colonists and the missionaries. The latter had been accustomed to purchase from the Greenlanders what articles they wanted, such as birds and fishes, skins and furs for their boats and clothing, and the only circulating medium of the country, was tobacco: of that they had run out, which placed them in a very unpleasant predicament; for although the christian Greenlanders showed every disposition, to the utmost of their power, and even beyond their power, to assist their teachers and provide for the poor, the missionaries, had rather hitherto been accustomed to

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give than receive help. But their most serious inconvenience was the want of linen and woollen articles of raiment. What too occasioned them no little grief, their wine drew near an end, and they were under the necessity of administering the ordinance of the Lord's supper less frequently than they were wont. By means of a whaler from Hull partial relief was sent, and afterwards by a Danish vessel, the Freden, which sailed under a British licence, a more ample supply.

This vessel being allowed to return to Copenhagen *via* Leith, with a limited cargo of Greenland produce, John Conrad Kleinschmidt, who had spent nineteen years in the service of the mission, and had recently lost his wife, returned in her with four children to place them in the congregation's institution for their education—a sister Walder accompanied them; they sailed from New Hernhuth, September 2, but were detained on the coast till the 25th, when they proceeded with so favourable a wind, that on the third day they passed Staatenhuk, and left Greenland behind them with every prospect of a speedy and prosperous voyage. On the 29th their expectations were sadly reversed; about 10 o'clock A. M., a most tremendous storm arose from the north-west, which continued for three days and two nights without intermission: in

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the evening of that day, when the tempest was at its height, and the passengers were all sitting thoughtfully in the women's cabin, suddenly a terrible crash was heard, and the vessel trembled as if struck by some dreadful blow; each one gazed at the other in silent consternation, expecting every moment that she would founder or go to pieces, when the captain rushing upon deck exclaimed, 'We are all lost, and there is no ship near to save us!' The missionary to whom these words were like the sentence of instant death, turned to his children and said, 'We shall now altogether go home to our Saviour; we will therefore prepare ourselves to meet him, and commend our souls to him.' The terrified children immediately began to weep aloud, and while one said, 'O yes, we will all go to the Saviour if he will receive us,' and another, 'Let us pray to our Saviour to help us,' a third cried with great simplicity, 'Let us return to Lichtenfels, or go directly to England.' He soothed them as well as he could, then prayed and sung a hymn expressive of the happiness of departing and being with the Lord; 'during which,' says he in his letter, 'we (sister Walder and himself) were so richly comforted by a sense of the peace and presence of God our Almighty Saviour and Deliverer, that amid all the dread-

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ful noise and raging of the waves by which we seemed to be overwhelmed, we felt perfectly calm.' While thus engaged, the captain came to them and told them, that the ship had been struck by lightning, which had killed one sailor and hurt another, but had done no mischief besides, except breaking a cabin window. The text of the day for the 30th, the darkest of the two, was, 'O God of our salvation, thou art the confidence of all the earth, and of them that are afar off upon the sea!' And the next day when the storm ceased, it was, 'The Lord hath done great things for us, whereof we are glad.'

They arrived at Leith, November 10th, and were received by several old tried well-wishers to the cause of missions with much affection, of whose friendly offices they have always expressed the most grateful remembrance.—Among these, the late Mr George Gibson, merchant, and Mr Christie, ironmonger, were distinguished. Their lamented death allows this frail memorial of their kindness and hospitality to christian strangers—delicacy forbids adding the names of others not less attentive, but who, being still alive, would not thank the writer for noticing what they deemed a privilege and an honour, and never intended to be publicly mentioned. Here one of Mr Kleinschmidt's daughters, a sweet and

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interesting girl about three and a half years old, was taken sick, and notwithstanding every effort of medical skill—the most unremitting attention being paid her by the late excellent Dr Charles Stuart—lingered till the ninth day, when she expired. After her burial he proceeded to Fulnec, where having placed his remaining children, and enjoyed for a short time the society of his brethren and sisters, he returned to Leith, and was married to a sister arrived from Germany. J. G. Gorke and his wife, a daughter of F. Boehnish and Anna Stach, who had been detained for some years in Europe, a new assistant, brother Valentine Muller, and sister J. S. Goll, came along with them to procure a passage to Greenland. Before the ship was ready, they spent a few weeks in the society of their friends in Edinburgh and Leith, who were highly delighted with their simplicity of manners, the love they expressed for the Saviour, and their zeal in his service; and when they set out, made them a present of some flannels and woollen articles as a mark of their regard, besides a quantity of coals, as the drift wood had become scarcer of late years, and the turf almost wholly exhausted.

On the 24th of May, 1813, they embarked on board the Haulfisken, a Danish Greenlandman,

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furnished with a licence to carry provisions to their colonies: their voyage was quick and pleasant; but the captain of the vessel, although he had engaged to land them as near the settlements as possible, and could easily have done so, carried them north to Godhave in Disko Bay, six hundred miles distant from New Hernhuth, seven from Lichtenfels, and eleven hundred from Lichtenau, to which they had to be conveyed in women's boats, by a dangerous, tedious, and most painful navigation, besides being obliged to leave their coals behind them. The only excuse the unfeeling man made for such inhuman conduct, when his sailors remonstrated with him on his cruelty, was, 'Never mind, they have the summer before them.'

All the missionaries, however, arrived in safety at their respective homes; the new assistants at New Hernhuth, the most northerly and hardest station; brother Gorke and his wife at Lichtenfels; and Kleinschmidt at Lichtenau. The affection of the Greenlanders for their teachers was testified on this occasion in the most gratifying manner: before they reached the settlements, the men came some miles in their kaiaks to meet them; and when they arrived they could hardly get on shore for the happy crowd thronging to the beach to receive them, all

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pressing forward to express their joy by friendly looks, gestures, and salutations. What must have tended to damp brother Kleinschmidt's pleasure at this last settlement, was, the most melancholy disaster the missions had ever experienced, had taken place here in his absence. A party of seventeen christian Greenlanders, in December 1812, having come from one of the out-places, as is customary, to celebrate Christmas with the congregation, remained till the month of January, when, becoming exceedingly desirous of returning to their families, though the weather continued very unfavourable, and the brethren entreated them to wait, set off in their umaik; the thermometer twelve degrees under Reaumur's freezing point, and the creeks filled with floating ice. They had not gone far when their boat was crushed to pieces, and the party escaped upon a large field, which drove about for twenty-four hours, till a violent storm arose in the night, when they were carried out to sea, and never heard of more.

Until the time of their distress, and the visit of the brethren to Britain, the progress of the Moravians in Greenland was comparatively little known or attended to in this country; since then we have come more immediately in contact with them, and that interesting mission has be-

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come a more prominent object of our regard; while the missionaries, cheered and encouraged by their visit, and the interest they saw friends here take in their success, have proceeded with new vigour in their labours. During the succeeding years they afforded little variety. The walk and conversation of the christian Greenlanders was such as to adorn the gospel, and afford joy to the brethren; and the language of J. G. Gorke may be considered as the language of the whole: 'When we take a retrospective view of the course of our Greenland congregation, we stand astonished at the patience, long-suffering, and faithfulness, with which the Lord has borne us and our people, amidst all our defects and failings. We see in ourselves and them yet many spots and blemishes, which his almighty grace and the work of his Spirit can alone remove; but though so unworthy to be the objects of his pity, love, and compassion, we feel and experience that he does not leave nor forsake us; he lays his blessing upon our poor ministry, forgives us all sin daily and freely, keeps the eyes of our faith directed towards himself, and preserves within our souls that ardent wish to live to him, and to him alone; and grants us also to see with joy and admiration, the blessed effects of the word of his cross.'

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With regard to temporals, the supplies of the brethren were tolerably regular, and the Greenlanders suffered little want at Lichtenfels; they may be said to have fared sumptuously in 1815, when two white fish, one twenty-one feet in length, and fifteen in girth at the broadest, afforded an extra supply to their usual fare. At Lichtenau, however, the missionaries, from their situation, were exposed to many urgent calls. Their own poor widows and orphans were numerous, while the widows and orphans of the heathens, who must have starved among their savage countrymen, came frequently to them, nor could they turn them away. The cries of the children for food were agonizing to the brethren, when their stores could spare but little to still them, and the more calm distress of the mothers, who could procure no raiment to cover their nakedness, was scarcely less affecting; remittances from Britain enabled them in some measure to meet this exigence, and a very limited sum indeed, applied to this benevolent purpose, produced a degree of pleasure and relief, for which the brethren in their letters can hardly find terms sufficiently strong to express their gratitude.*

* The remittances from the Edinburgh friends were never large, and the highest, which was collected by Mr

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But they were at the same time very frugal, and anxious that that bounty should not be misapplied. 'Every item of your generous contribution,' say they in a letter, 'shall be most conscientiously applied for the purpose for which it was intended, and only when real distress demands relief. We do not wish to encourage any idleness or a habit of begging, nor to make them still more eager to get tobacco. Being no friends to this custom, we endeavour to prevail on both men and women to discontinue the practice of smoking, chewing, and taking snuff, but mostly in vain. They all say, that though it may be a superfluity, it is *mamakau*, *i. e.* well tasted; and, indeed, for men who are obliged to be out in all weathers it may be supposed necessary, as they pretend that it gives them not only spirits but warmth. We can therefore always procure skins to clothe the poor, and any other necessary article, for tobacco. But as to the women who sit all day at home, it is quite unnecessary, and we therefore do not choose to indulge their noses by giving them snuff gratis; if they must have it, they must purchase it by gathering juniper bushes for fuel.

James Montgomery, Sheffield, was not, we believe, much above one hundred pounds; these were distinct from the sums subscribed for support of the mission.

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And it is astonishing what pains they will take, and what loads they will carry in a circuit of many miles, to earn a few inches of a roll of tobacco. It is therefore in vain to endeavour to dissuade them from it, and not a matter of so much importance as to make us quarrel with them about it. We might as well expect Europeans to part with their coffee and tea, beer and wine, as Greenlanders to refrain from the use of tobacco.' It is, as formerly mentioned, the current coin of the country, both among the heathen and christian population. The native Christians were equally delighted, and sent to their benefactors epistles filled with expressions of brotherly love and thankfulness. The following from one of the helpers may serve as a specimen.

'The Greenlander Shem, to the dear christian friends in Edinburgh and Leith.—Beloved brethren and sisters, we rejoice that you have so kindly thought on us; and from such a great distance have sent us presents, for which we thank you all. The great congregation that is here in this country thank you, and they have said to me, "Make our gratitude known to them by letter." We often hear that you continue to pray to the Saviour for us; this comforts our hearts; we thank you that you are not indifferent about us: the gifts you sent us

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have indeed caused us great joy here this winter. The Saviour has made us of one mind as often as he brings us together to the precious and holy Saviour—Yes! when we do this and so love one another, our Saviour will take pleasure in us, and be near us with his Holy Spirit. And I, a poor sinner, for whom my Saviour has died that he might wash away my sins with his precious blood, sing of my Saviour's death without ceasing. I thank my Saviour that he has given me a part among his people, and has made my poor heart soft with his blood, which gives life; and I thank him that he has in my stead borne my sickness, and taken all my pains upon himself: therefore will I no more live to the world, but to the Saviour. As often as I am upon the sea in my kaiak, I set my confidence upon the Saviour, that he would keep me from danger. I will most gladly give up my two children to live solely to the Saviour in the world; and I instruct them daily about him, that the living Jesus may have the one place in their hearts. My service in the church is very pleasant to me; and as there are many here who are desirous to hear and learn the words of the Saviour, I help to instruct them. What a blessing! that our Saviour permits us to dwell in his house, and to walk before his face. What great

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cause have we of thankfulness, that we daily hear of our Saviour's sufferings and death! This will remain the cause of our rejoicing even to and in eternity. Farewell!' (Signed) 'Shem, and my wife, Anna Johanna.'

In October, 1818, J. C. Kleinschmidt made a tour through the outposts, and visited several of the heathen in their neighbourhood; these, in consequence of the example of the Christians, have become more sober and decorous in their behaviour, even where they have not embraced the gospel; thus evincing that, wherever it comes, the truth confers a benefit upon a people, by raising the tone of morals among them. A few of the old heathen related how wicked their ancestors used to be—adulterers, murderers, and thieves; but now, added they, we have grown a great deal better: and this partial reformation appeared completely to satisfy them; for when the missionary urged the necessity of conversion upon Milleekotek, a man of very correct morals, he asked him in return, whether he thought so good a man as he needed it. Yet God was preparing for himself a people also among these; and a desire for christian instruction was excited along the whole south coast, from Lichtenau to the southernmost point of the land.

The bay in which that settelment is situated

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is the resort of the annual shoals of angmarset, which are reckoned better and fatter than those caught in other places; and, in consequence, many of the Southlanders, from beyond Cape Farewell, came hither in the season to fish. The native Christians of course frequented their own fishing ground; and the heathen, from their conversation, learned something of the way of salvation. The addresses of the young converts, warm from their hearts, drew tears from their eyes, and forced them to confess that theirs was the better way, though they could not resolve to leave their own country and kindred, and throw in their lot with the company of the faithful; some of them, however, expressed a strong desire to have teachers residing among themselves, 'that they might hear the same things every day.'

At Lichtenfels, about this period, there was a great quickening and revival in the congregation; for there are no heathen among them; and five families who had felt the disadvantage of dwelling at a distance from their brethren, came back to the settlement, regardless of the displeasure of the traders, or the loss their worldly circumstances might suffer. The inhabitants received them with great pleasure, knowing how much both they and their child-

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ren would be benefited by the change. On this occasion there appeared a great renewal of divine life among the people, and the chapel was at every opportunity filled with attentive and devout hearers. During the Christmas holidays, and in the ensuing season, an extraordinary spirit of love and compunction of heart was perceivable throughout the whole congregation; and it was evident, both in old and young, that the Spirit of God was leading them more than ever into all truth. When spoken with individually, their professions and language, remarkably serious, filled the hearts of their teachers with great joy, and drew from the eldest this touching declaration—'How happy is a life spent among a flock of true children of God, and lovers of the Lord Jesus Christ, collected from among wild and barbarous heathen! How willingly do we forego many outward advantages, while we partake of the real blessedness of the house of God in such a family of Jesus, who have been brought by the Spirit of God out of heathenish darkness into the glorious light of his countenance! I landed upon Greenland ground thirty-seven years ago; and gladly would I serve my Lord and Saviour, if he required and enabled me so to do, thirty-seven years more, to have my share of the grace and

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mercy which he so richly bestows upon the congregation of the converted Greenlanders.'

It is one grand and distinguishing mark of real revivals,—that when the Spirit of God communicates his precious influences in exciting to personal holiness, in proportion as the subjects of his grace feel a life in their own souls, and in those connected with them, so they feel a desire to extend the glorious power of the gospel, and to proclaim the riches and love of the Redeemer. The missionary Gorke felt this. The settlement had been visited by several heathen families in 1820; and one woman from among them was baptized. There had not been a baptism of an adult heathen at Lichtenfels for seventeen years; the joy which pervaded the congregation was great, and it appears to have caused a renewal of youthful ardour in his bosom, and led to the project of forming a fourth settlement in Greenland.

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CHAPTER VII.

Anxiety of the Nations in the South for Teachers. J. C. Kleinschmidt's Voyage of Observation. Description of the country. Gladly received by the Southlanders. Preaches to great numbers. New Testament in Greenlandish. Arrangements for forming a Fourth Settlement. Preparations. Missionaries proceed to their Destination. Natives flock around them. Foundation-Stone of a temporary Mission-House and Chapel laid. Station named Fredericksthal. Its lively appearance. Honesty and Kindness of the Settlers. Amazing grace of God. Storms. Arrival of Wooden House. A Hurricane. House taken down and rebuilt. Great awakening among the Greenlanders at Fredericksthal, Lichtenau, New Hernhuth, and Lichtenfels. M. Gorke leaves for Europe. His farewell epistle to a friend in Scotland. General State of the Mission.

THERE seems still to have existed among the missionaries an idea that a fine and a fertile country stretched along the south east coast, from Cape Farewell to Staatenhuk. The climate undoubtedly is milder; though it is ex-

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posed to terrific storms, yet there is not the uninterrupted length of winter which prevails in the more northern districts. And nearer the Cape there is a warm spring, that spreads a rich and luxuriant vegetation around it—the soil, for a considerable space, being beautifully carpeted by flowers of as lovely a variety and deepness of hue as warmer climates can boast of. The inhabitants, therefore, did not feel inclined to remove from what they considered a more genial climate to a more severe. They strongly invited the missionaries to come to them; and as it certainly appeared the most rational plan of the two, M. Gorke entered fully into their proposals. 'Gladly,' says he, 'would both I and my wife go thither, and begin a fourth settlement in this land, if means were provided, the directors of the brethren's missions approved of it, and leave could be obtained from the Danish government.' Circumstances occurred to show, that an attempt was not only desirable, but favourable. There was not hope, but certainty, that the efforts to spread the gospel in the south would be seconded by the natives themselves.

One hundred years had now elapsed since Mr Egede first set his foot on Greenland ground. The anniversary of that day was celebrated in the Danish settlements by command of the go-

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vernment; accidently or intentionally, it was celebrated by the Moravians at Lichtenau, in the true missionary spirit:—

J. C. Kleinschmidt, July the 3d, 1822, set out to examine the south, and ascertain whether any insuperable difficulties existed to prevent the establishment of a fourth mission in that district. As he stepped into the boat, the venerable Jacob Beck, son of the first missionary Beck, now upwards of eighty years of age, fifty-two of which he had spent in the service of the mission, took leave with great affection, not knowing what dangers he might be exposed to by the way, and exclaimed—'Go thou in the name and with the blessing of God; the joy of the Lord be thy strength, and do thou his work with gladness.' He was accompanied by the native assistants, Benjamin and Frederick, with their families, and Shem, in all thirteen adults, besides four children, in two women's boats. On the evening of the first day, drenched to the skin by a heavy rain, which had even filled their boat, they arrived at Nennortalik, the southernmost settlement of the Danish factories, established in 1797, about thirty miles distant. Here they were detained by the hospitable kindness of the factor, M. Aro, till a violent storm had spent its fury; and, by clearing the sea of ice,

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allowed them to proceed with greater facility. Their little flotilla, increased by a boat with heathen from the south, and eight kaiaks, on the 6th doubled a lofty and dangerous, but nameless, promontory.

Having learned that there was a great many other heathen from the south, lately arrived in that neighbourhood, they searched out their encampment; the savages, seeing them approach, called to them to come forward, and they would accompany them; and no sooner had the missionary landed than he was surrounded by a crowd, welcoming his arrival, expressing their joy and wish to be converted. Among these were several old acquaintances whom he had seen at New Hernhuth and Lichtenfels—particularly he recognized Ajangoak, who had visited New Hernhuth twenty years before, and who, now blind and tottering with age, thus addressed him—'I repent truly that I formerly paid no attention to your words, and that I have put off my conversion so long. I am now near unto death; but I always exhort my children to remove to you and be converted, which they promise to do.' Kleinschmidt told him of the love of Jesus to sinners; and the poor old man apparently heard him with great eagerness. Others declared that they had never forgotten their exhortations to be converted,

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though they could not resolve to leave their country; and the numbers assembled, far beyond what he could have any idea of, filled his tent, and surrounded the door, anxiously listening while he explained the object of his visit.

Nor were his assistants idle; they preached the gospel of Christ boldly to their heathen countrymen, declaring that if they did not turn to Jesus, and believe on him, they could never be saved. And then they would describe the love, mercy, truth, and grace to be found in the Saviour; how pleasant it was to know him, and live in communion with him. The missionary himself often, when he heard them thus talking to their countrymen, was much affected, while they would cry out, *nuennekau! nuennekau!*—that is pleasant! that is pleasant!

The day being far spent, a meeting of the whole was called in order that they might be addressed together, when upwards of three hundred assembled in the open field. The preacher sat on an eminence, the assistants close to him. The men sat down to the right, and the women to the left, in regular order. The old people exhorted the young and the children to be still, to take off their caps, fold their hands, and sit silent; nor was there any need to repeat the injunction. 'I could have wished,' says the de-

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lighted missionary in his diary, 'that all our dear friends who love the cause of God among the heathen had been present to behold such a scene—so many hundred heathen sitting in silent devotion, listening to the word of God.' After he had finished, the assistant Benjamin began; and though both discourses were long, the attention with which they were heard did not in the least abate. The service concluded with that hymn—

'Thou God of my salvation'—

the sweet and powerful voices of the christian Greenlanders, appearing to enrapture their wondering countrymen, as they sounded delightfully among the bleak rocks and mountains, which, probably for the first time, echoed an anthem of praise.

Next day they set out together with a great number of the heathen, who wished, they said, to conduct them to their dwellings, and proceeded pleasantly till within a short distance of the island of Staatenhuk, when they encountered such a quantity of ice in violent agitation, that the missionaries with their northern companions could not penetrate it, while the Southlanders, accustomed to such obstacles, worked their way through the floating fields and a strong current,

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to the astonishment of the others, who hastened for safety to the shore, having never witnessed so violent a commotion of the sea amid such a quantity of ice,—that having always in their quarter prevented the rising of the waves; but the floating ice here was intermingled with huge icebergs, which occasioned and added to the dangers of the place, for it often happens that they burst with a report louder than that of great guns, and fall with a tremendous crash into the water, swamping every vessel that is near. The missionary and his little band remained in security in a small bay, Nutarmio, for two days, preaching to the heathen, but on the 9th were able to prosecute their voyage, and that same evening reached Narksamia, the southernmost point of the continent of Greenland.

Narksamia is a large grassy plain enclosed by two bays, the land sloping gently down towards each, traversed by a fresh water brook full of salmon. For several miles to the east and west the land is flat, and overgrown with dwarf willows, birch and juniper bushes; the hills, which are not high, are covered with grass to their tops, thus distinguishing this part of the country from all the western coast of Greenland. Most part of the south Greenlanders reside in

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this district, and the news of the brethren's advance having been very generally spread, great numbers of the heathen collected to welcome their arrival, appeared overjoyed at seeing them, and expressed their highest delight at the prospect of teachers coming to settle among them. The first meeting held in this pleasant valley was in the open air, and the sun shone brilliantly while the hymn,

> 'The Sun of Righteousness arises,
> With healing in his beams,'

was sung in the midst of a congregation of heathen, collected at the uttermost end of the earth to hear of HIM to whom they are promised for a possession.

The missionary Kleinschmidt made also an excursion to the north down the east coast, where he met and preached to the heathen; and afterwards having explored the whole land about this southern cape, remained some days at Narksamia, conversing with the willing natives on the things belonging to their eternal salvation. And at parting from them they evinced strong marks of affection: 'Your visit,' said they, 'has been so pleasant, and now, alas! you are going to leave us.'—How beautiful upon the mountains are the feet of him that bringeth good tid-

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ings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!—This auspicious voyage was pleasantly closed by a quick passage back to Lichtenau.

What was of scarcely less importance, the New Testament, which had been long in a course of translation and correction, since 1814, was finished during the year 1821. Brother Kleinschmidt had the chief labour of the first copy, which, when he had completed as nearly as he could to his own satisfaction, he sent to the different settlements for the inspection and remarks of all the brethren, together with those of the natives qualified to judge; and after it had undergone a final revision, was fairly copied out and transmitted to England. It was printed under the care of Mr La Trobe, at the expense of the British and Foreign Bible Society, and perfect copies transmitted to Greenland in 1823, where it excited the liveliest emotions of gratitude in the simple natives, 'among whom,' says Mr Gorke, 'both young and old, there is a great desire to be instructed, and the word of God is the sweetest pasture for their soul. This is seen by their diligent attendance at church, and also, when we speak with them individually, by their thankfulness and love to our Saviour

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with which their hearts and lips overflow. All I have asserted,' he adds, 'is equally true in regard to the three settlements, as I am informed by brother Muller at New Hernhuth, and Eberle at Lichtenau.'

Appearances in the south being so favourable, a fourth settlement was resolved upon. J. C. Kleinschmidt, who was appointed to superintend it, came in consequence to Hernhuth, where, having settled all the preliminary arrangements with the brethren's synodal committee who manage these matters in Europe, left Copenhagen, March 12, 1824, with his wife and the single brother, John Arnold de Fries, on purpose to carry it into effect. The vessel on board which they were, with a block house and materials for the new settlement, was designed for Frederickshaab, the Danish factory nearest Lichtenau; but a succession of storms and an accumulation of ice rendered it necessary for them to seek shelter in New Hernhuth, where the missionaries landed, and thence proceeded by a coasting voyage in the craft of the country by Lichtenfels to Lichtenau.

About a mile from this last station they were met by some Greenland brethren, who, with trumpets and French horns, escorted them to where the missionaries, with the greater part

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of the congregation, were waiting to receive them. There being no tidings of the ship with their stores, they remained a few days making needful preparations, and getting the most necessary furniture. Fortunately they had an opportunity of purchasing a quantity of drift wood, some of which consisted of trees twenty-eight feet long: these they got sawed into planks and beams for their dwellings. A new women's boat had been built for them during the winter, and what was still more gratifying, the whole of the brethren took the most lively interest in whatever might tend to promote the undertaking. Here they were joined by another assistant, John Frederick Baus, and two native helpers, Shem and Nathaniel, who, with much humility and self-diffidence, entered upon their honourable office.

On the 24th of July, having been commended in fervent prayer by the brethren to the grace and protection of their Lord and Saviour, they set out for the place of their destination, which they reached in safety at 7 o'clock P. M. of the 27th. With prayer and praise, these devoted servants of the Lord took possession of this outmost corner of the earth, to rear the banner of his cross, in full confidence that there his glory would be revealed, and all flesh should see it together. Next day they could do nothing for a violent

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gale accompanied by rain, which thus early introduced them to the acquaintance of those raging storms that so frequently sweep this extremity of the coast. On the twenty-ninth they pitched a tent in the Greenland fashion, and on the evening of that day held their first meeting for devotion in the Greenland tongue.

Their next object was to erect a temporary hut upon the plan of the Greenland winter houses, to serve for their own habitation and for a place of worship, till better accommodation could be procured, about which they set immediately; and fortunately both sods and stones were at no great distance. While engaged in the fatiguing task of levelling the floor by removing rugged masses of rock from one part, and filling up wide hollows in another, they were dreadfully annoyed by myriads of musquitoes which swarm in Greenland at this season—whose sting is exceedingly painful, accompanied with a tormenting itch and swelling—and render all out of door labour excessively disagreeable.

When the missionaries arrived at Narksamia, they found the district deserted, the natives having gone to their summer places in the islands; but the news soon spread, and on the last day of the month they had the satisfaction to wel-

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come three boats full, who on landing exclaimed, 'O how thankful ought we to be to you for this proof of your great love to us! when we yesterday heard of your arrival, we were so overjoyed that we could not sleep in the night; our eagerness was so great that we could scarcely wait for the break of day;' and they evinced their sincerity by immediately assisting the brethren in carrying stones for the building, which, though laborious, they said was agreeable.

On the 6th of August, the ceremony of laying the foundation stone of this temporary mission hut took place in presence of all the Greenlanders. The hymn,

'Christ doth our corner-stone remain,
Our rock which will unshaken stay
When heaven and earth are fled away,'

was first sung: the eldest missionary then kneeling offered up a prayer, thanking the Lord for the mercy vouchsafed to the Greenland nation, and beseeching him to shed abroad in the hearts of the poor heathen of that district, his love which passeth knowledge, and to make them wise unto salvation through the teaching of his word, and the operation of his Holy Spirit. The whole concluded by singing a favourite hymn of the ancient brethren's church,

'How amiable thy habitations are!'

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and the people were dismissed with the apostolic benediction.

Speedily the Greenlanders began to collect around the missionaries, and by the 10th they had twelve tents erected in the place, which they named Fredericksthal, and the stream that flowed through it King's-brook. As often as a new company arrived the brethren asked the motive of their coming, and almost uniformly received the encouraging answer, 'We belong to those who have come hither to be converted.'

The little settlement soon became very lively, and the meetings which were held in the open air were well attended; the missionary who officiated sitting in front of their tent, and the Greenlanders ranged on the ground before him, the men on the left, and the women on the right hand. In his first address, brother Kleinschmidt told them, 'that they (the teachers) had come in the name of Jesus Christ their God and Saviour, who loves all mankind unspeakably, and will have all men to be saved and come to the knowledge of the truth; to proclaim unto them the way of salvation as revealed in the word of God: that they meant, in consequence of their request, to settle among them, and that therefore only such persons could be permitted to reside among them as were desirous of being deli-

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vered from the power of sin and Satan, and who were willing to conform to all the rules and regulations of a congregation of believers; they had no intention of exercising an assumed authority over them, or of enriching themselves at their expense, their only aim was to bring them into willing subjection to the obedience of Christ and the precepts of his saving word, that they might enjoy present and eternal felicity. In their welfare they would ever rejoice, and deeply would they mourn over any deviation from the right way; mutual love was the only bond they desired to unite them together.' Several rules were then laid down for the regulation of their outward conduct, to the due observance of which they willingly pledged themselves.

The signal for meeting was the sound of a French horn, and the brethren were struck with the decorous manner in which they assembled; as soon as it was heard, the men collected together at a little distance, and waited till the women preceded and took their stations near the tent, then they followed and ranged on the opposite side. Their honesty and kindness were also remarkable; the missionaries having no method of securing their property, the provisions and other articles were left constantly exposed, yet never had they the least cause for

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suspecting that any thing had been removed from its place, much less taken away. On the other hand, they would bring quantities of salmon, wood, and other articles, lay them down before their tent, saying, 'these we bring for your use,' and go away without waiting for thanks or payment :—Conduct, not only opposite to the disposition and practice of other heathen, but in wide contrast to the behaviour of a vast majority of those who regularly attend the preaching of the gospel, and would be highly offended were they not styled Christians.

In October they moved into their house, 24 feet long, and 16 wide; about a third of which was appropriated for their family apartments, the remainder being left for the chapel. Fifty persons came hither from Lichtenau, and two hundred from their own immediate neighbourhood; so that the inhabitants of the settlement, the first winter, amounted to 250. Their numbers were not more cheering, than was the evident preparation of their hearts by the Holy Spirit for the reception of the gospel. December 19, forty were admitted into the church by baptism, and many more during the following months. 'To describe,' say the missionaries, 'what our God and Saviour has done for us during the past year of our abode in this place,

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is beyond the power of words; we will rather fall at his feet adoring, and pray him that our obedience and activity in his service, may give praise and glory to his name.' Their external circumstances were, however, exceedingly uncomfortable. The cold in their hut was so severe, that it was hardly bearable, although they were all wrapt up in fur-clothing: the storms put them in terror for its fate, for they shook the walls, and on the night of the 9th of December carried off part of the roof, threatening to leave them without a shelter; but it was graciously preserved from further damage. They entered into the new year with prayer, and on the evening of Jan. 1, 1825, the communicants met at the Lord's table: 'Violent storms,' they remark, 'raged from without, but within the peace of God filled their hearts.'

About the end of April, the Greenlanders began to set out for their providing places, and the missionaries to prepare their garden; in which, after a great deal of labour, they were able on the 11th of May to sow some of their seeds, the first fruits of which they reaped on the 29th of June. They were also much occupied in clearing a proper place, and laying the foundation of their future European mission-house. To procure and prepare stones for this purpose was no

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easy task; mortar was not to be had, but they found, about a mile from the settlement, a specious of clay that answered their purpose. In September they received the wooden frame and other materials for the building; which, after this long detention, had at last to be brought in women's boats from the Danish settlement, as no ship could enter the bay of Fredericksthal.

Scarcely, however, had they got their building finished, when a tremendous storm shook the frame-work so much out of its perpendicular, that but for the immediate application of some supports, it probably would have been blown quite down. A new situation was therefore deemed necessary, and next year it was with great labour taken down and re-erected where it was supposed some hills would afford it shelter; it was not, however, till the 28th September, 1826, that they were able to move into the new premises. They left their old hut with thanksgiving for the mercies they had received, and entered the new with prayer for a blessing; but the eldest missionary and his family were left alone, for brother Fries was obliged to return to Europe on account of ill health, and the other left for Lichtenau. Nor was it to be wondered at, when the accommodation they had had for more than two years is considered; espe-

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cially in summer, when it thawed, the sods were thoroughly soaked by the melting of the snow, which kept the floor always wet, and the roof and walls constantly dripping; while worms, slugs, and other insects, were continually crawling about, invading both their beds and their table.

The succeeding winter was comparatively mild, and the comforts of a dry and clean dwelling compensated in some measure for the sufferings they had endured in their hut of sods; although they were soon given to understand that no situation in that district is exempt from tempest, the rocks to which they looked for shelter, often causing sudden and dreadful gusts of wind to assail them on all sides when the storm was up. They suffered some damage during the southerly gales; but this was their consolation, —'Every where they were under the protection of him who is the Lord of heaven and earth, whom wind and waves obey, and in whose hands his children are secure.' And this was their joy, the work of the Lord had prospered in their hands. The settlement might now be considered as established: at the conclusion of the year, the congregation of Fredricksthal consisted of 209 baptized, and 75 unbaptized persons, in all 284, besides 35 heathen who had come on trial.

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At the daily school during the year, 120 children received instruction, had the Scriptures in their own language put into their hands; and besides their regular lessons, were eager to learn hymns, which they sung not only melodiously, but with the understanding also; for it is the custom of their teachers to examine them on the meaning of the verses they learn to sing, and they remark,—'We are well rewarded for our trouble, for we find that our labour among the children is not lost.'

That delightful work of the Spirit, which had so surprisingly appeared among the heathen at the new settlement, was not confined to it alone; at Lichtenau it continued to manifest itself likewise in numerous conversions from the 'ignorant,' and there, and in all the other settlements, in a renewed quickening among the old established members of the congregations. The gift of the Scriptures of the New Testament in their native tongue, appears to have been a blessed mean for this end; the reading of the word in their houses and tents promoted and gave new topics for religious conversation, and fed and kept in vigour the grand principles of the christian life. What perhaps tended also to the same end in this settlement, was the repeated appearance of a contagious disorder; which carried off

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considerable numbers of the baptized for two successive seasons, sufficient to produce solemn consideration of their latter end, without those terrific sensations of dismay, which some of the former pestilential scourges produced.

New Hernhuth and Lichtenfels were free from any visitation of disease, but were happily breathed upon by the same Spirit, and enjoyed also times of refreshing from the presence of the Lord. This latter station was deprived of the service of Mr Gorke in 1825; who, after having laboured forty-three years in Greenland, was obliged to return to Europe on account of the confirmed indisposition of his wife. Of the interest which his Scottish acquaintances took in the mission he was highly sensible, and the feelings of christian union and sympathy which these little offices of kindness produced, overpaid many times the value of the gifts which called them forth. It is pleasant to record the sentiments of christian gratitude which this venerable missionary expressed for the small presents sent from Edinburgh to the various settlements of the missionaries in Greenland. Just before he retired, he thus wrote to one of his correspondents: 'My dear and esteemed friend, these few lines will be the last you will receive from me in Greenland. I feel myself called up-

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on to offer you our warmest thanks, for all the kindness you have shown us during the eleven years of our acquaintance; we shall certainly always retain a grateful remembrance of it, and if the Lord prolong our lives in Germany, shall often in spirit visit our friends in Edinburgh, and commend them to the blessing of our Lord and Saviour before his throne of grace. With regard to the Greenland churches, I have only to say, that they continue to make progress under the gracious leading of our Lord and his Spirit. The word of the Lord has free course among them, and shows its power to save in all them that believe.' The departure of Mr Gorke was much regretted, not only on account of his piety and prudence, but also as he was so entirely a master of the Greenlandish tongue. His place was supplied by M. Eberle from Lichtenau, who had spent also a considerable time in the country, who still superintends the mission at that settlement, and under whose care it has by the blessing of God continued to flourish.

But as in all other churches on earth, these want not their roots of bitterness: the neighbourhood of the Danish factories, which at first was of service to the settlements, seems now to operate disadvantageously for the young and the giddy, by introducing among them a knowledge

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of European luxuries and customs which are totally unsuited to their circumstances. Against this the missionaries resolutely set themselves; and although there are some, who, by their indifference and coldness, or even by their perversity, give pain, yet this ought not to seem strange; it is rather astonishing, that, considering the time that has elapsed since they were collected from the heathen, the cases are so few. And it is consoling to notice, that where members have been excluded for improper conduct, their discipline has generally been accompanied with beneficial effects.

'Amidst all our imperfections,' is the grateful acknowledgment of the missionaries (1828), 'his compassions and mercies fail not, and his presence enlivens our hearts, particularly on festival and communion days. On these occasions the slothful are awakened, those who are gone astray brought to reflection; insomuch, that several of the straying sheep have been sought and found by the good Shepherd, and have returned as pardoned sinners to his flock.' To the same purport, J. Lehman, who, under circumstances of considerable family affliction, faithfully superintended the mission at New Hernhuth, bears witness: 'As to our dear Greenland congregation, we have great cause to praise the

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Lord for the mercy he has shown us; our people, under the guidance of his Spirit, have proceeded in the path of life, and increased in the love and knowledge of their Saviour. His word has been spirit and life to their souls, and though preached by us in weakness, approved itself as the power of God, directing them in the way to life everlasting, and their comfort and support in all the circumstances of this life. Eight of the class of the excluded have been re-admitted to fellowship, and those young people who were made partakers of the holy communion, walked worthily of the grace bestowed upon them. May they continue to prove faithful to him who has redeemed them by his blood, and delivered them from the snares of Satan and the world!'

Since then, the two first establishments have proceeded without much alteration; the two latest go on to increase, and thus the brethren's congregations present the religious character of the same nation in two different and interesting aspects. The eldest, which consist almost entirely of those, who having been born of christian parents, and received a christian education, are exhibiting in the quiet and steady progress of well regulated communities the effects of proper tuition, and the accomplishment of the promise, 'Train up a child in the way he should

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go, and when he is old he will not forsake it.' It is now more than sixty years since these churches were formed, and the few who have been excluded from their communion, or have departed from the faith of their fathers, speak volumes of instruction. The two latter may be considered as still missions in a heathen land, or as formed of first fruits, who possess all the zeal and ardour of new converts, with much of their ignorance; and as in that most interesting state of progression, which forms the connecting link between barbarism and civilization, between the commencement and the consummation of human improvement.

It now only remains to give a brief view of the present state of the different missions. First, with regard to their externals—to a certain extent the brethren have introduced cultivation into Greenland; but while the spots of garden and grass ground around their settlements are delightful in such regions, yet from the shortness of the summer, the vegetables they are able to rear, although highly conducive, or rather absolutely necessary to the health of the Europeans, cannot always be counted upon in such quantities as to furnish them with any regular supply for the table; and the few sheep and goats which have been introduced, only afford a variety, but

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not a sufficiency of food. At New Hernhuth their stock, about two years ago, had been reduced to seven sheep and goats, and the garden in that settlement is the least productive; but lately there, and at Lichtenfels, rein-deer had been more plenty. At the other settlements the sheep and goats had increased, but the rein-deer were hardly to be seen. The fish and fowl, of course, are subject to great variations. All their bread they must receive from Europe, from whence every article of comfort and clothing must also be procured, skins and furs only excepted. For the few last years the drift wood has become more scarce, at some places hardly sufficient to supply the Greenlanders with wood for their houses and instruments, and thus the missionaries are thrown upon their friends for a supply of coals, as the brush wood has been mostly used up, and none now will grow in its place. The Greenlanders during the same period have been, generally speaking, successful in their endeavours to procure provisions, but it requires the constant fatherly superintendence of their teachers to prevent imprudent waste, and thus ensure them against want during winter, even in the most favourable seasons.

In their internal state, the congregations, down to the latest dates, were continuing steadily

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to go forward,—to the satisfaction of their teachers and their own edification. The numbers of the two oldest, which continue pretty stationary, were, at the close of 1828, at New Hernhuth, 380. Served by the missionaries brother Grillich and his wife, both upwards of sixty years of age, brother Lehman and his wife, and two single brethren, Tietzen and Ulbricht.

The number at Lichtenfels at the same period, 370. Under the care of the missionaries M. Eberle and Popp, married to a daughter of Mr Gorke's, and single brother Koegel.

The number at Lichtenau, 668. The missionaries, brethren Muller and Baus.

The number at Fredericksthal, is 290. Under the care of brethren Kleinschmidt, Milhose, and Jhrer, all married, the last to a daughter of Mr Kleinschmidt.

The following extract of a letter from Mr Kleinschmidt, addressed to the friends in Edinburgh and Leith, will show the state of that settlement.

'July 8, 1829.—The Greenland church in this place now consists of three hundred and twenty-three individuals; and last harvest, twenty-five heathens came to us. The communications of our dear Saviour's grace to us, es-

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pecially in the meeting, plainly convinced us, that he has a church here among whom he walks, which animates us greatly in his service. What has he done in a few years for the poor people here, for which we cannot sufficiently thank him! and oh what love has he shown to the Greenlanders!

'To HIM be ever glory and praise.'

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CHAPTER VIII.

Progressive prosperity of the congregations in the years 1829–30, at New Hernhuth, Lichtenfels, Lichtenau, Fredericksthal. Native Assistants. Michael's voyage to the East. Nathaniel's excursion. His addresses. Pleasing improvement of the Children. Sickness, recovery, and gratitude of Maurice. Happy deaths. Trials of the Missionaries.

STABILITY and progressive improvements are the grand distinguishing marks of the reality of christian profession, whether in an individual or a community. 'He shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive, and his smell as Lebanon.' 'They shall take root downward and bear fruit upward.' And these promises appear as being accomplished among the christian churches in Greenland. Respecting the northernmost station under the superintendence of brother Grillich, who has been honoured to be employed in the mission nearly forty-five years, his assistant Lehman,

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in 1829, thus wrote: 'As to the Congregation under our care, we have the pleasure to inform you that the Lord has been pleased to cause his presence to dwell amongst us, accompanying the words of his cross, which we preach in weakness, with divine peace, and by his Spirit granting an increase of his love and knowledge in the hearts of our people, insomuch that their walk and conversation have been an honour to the gospel. They delighted to assemble in his house on Sabbath, on festival and memorial days, and at the daily meetings, with evident profit to their souls. We particularly rejoice at the work of the Lord, and his Spirit among our youth, of whom several have been admitted to the privileges of the church. In 1830, the accounts continued to be equally encouraging. Our Lord and Saviour (says the same writer), 'who has gathered together this congregation from among the heathen of this country, and has caused the word of his cross to show its divine power in their hearts, leads them by his Holy Spirit in the way of life everlasting.'

At Lichtenfels the state of the church was alike prosperous. 'For the internal course of our congregation,' says the missionary Eberle, 'we cannot sufficiently praise the goodness of the Lord shown toward us. Amidst all imper-

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fections, we continue to receive convincing proofs that his love and compassion never fail. As the good Shepherd, he follows the wandering sheep, heals the wounded, and comforts the weak, preserving those who are faithful to his call in the right way. The festival, communion, and memorial days, have been seasons of peculiar blessing, on which his presence and grace, felt among us, caused our hearts and lips to overflow with thankfulness, and encouraged us anew to devote ourselves with soul and body to his service.

Nor was Lichtenau less privileged. 'We can declare with joy and thankfulness to our Saviour,' was the language of their official letter, 'that during the year past our congregation has walked in the fear of the Lord, and in the comfort of the Holy Ghost, and has been edified. In many souls we have discerned a manifest growth in grace, and in the knowledge of Jesus Christ their Saviour, whereof we could adduce many encouraging proofs, to the praise of his holy name. Peace and harmony have presided in our mission family, and we have been enabled to continue our labours without interruption either from within or without.'

Fredericksthal has continued to increase in numbers, and to enjoy the light of the Redeemer's countenance; he has caused his gra-

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cious face to shine upon them, and they have had peace. 'The all-conquering word of the atoning sufferings and death of Jesus approves itself the power of God in the hearts of these people.' 'And I cannot describe,' says brother Kleinschmidt, 'the impression made upon them when this great subject is treated of, especially at baptisms and communions. I think the substance of all our singing and preaching should be continually, "Worthy is the Lamb that was slain, and hath redeemed us to God by his blood." My greatest delight is to join this dear people in singing the praises of their Redeemer, and to hear them declare what the Lord hath done for their souls.'

The arrivals from among the heathen have never intermitted, and it seems not a little remarkable, that of the strangers in this distant region, as in the South Sea Islands, it may be said in some measure, as soon as they heard they obeyed. A boat's company that arrived about the middle of 1828, staid some days at the settlement and heard with attention; but one poor widow with four children declared her intention to remain, and assigned as her reason, that during the preceding winter she had dreamt that Europeans like the missionaries had come to her, and invited her to repair to the settle-

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ment, and believe the gospel that she might be saved. Since then, she had had no rest in her mind, and when told of the Saviour's desire to save all men, she eagerly replied, 'O yes, now I begin to have some thoughts of him who dwells in heaven, and I am sincerely desirous of being converted to him.' In the sequel she removed thither, and took up her abode with the Christians. With two men of the same company the brethren held a conversation respecting the happiness of believers, and the misery of impenitent sinners, when, struck with astonishment, they exclaimed, 'Are these things indeed true?' And upon being asked whether they knew that they had immortal souls, and that after death believers would dwell for ever with God in heaven, but the wicked would be tormented with the devil in hell? they answered, No! they had never heard of any such matters. The missionaries then informed them, that they had come purposely to live with them, and teach them the one thing needful,—that they were not merchants, and had no gainful trade in view; at which the astonished savages exclaimed, 'You are come to us merely out of compassion, how wonderful is this!'

In the beginning of September, 1829, three boats full of heathen arrived, and on the next

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day no less than twenty of these people came and begged to have their names written down, declaring at the same time their intention to forsake all their heathenish customs, and to seek to know our Saviour. When addressed by the brethren, their answers were calculated to excite the deepest emotion: 'We are ignorant and understand nothing, but desire to live here, and to learn the way of salvation.' Shortly after thirty-one arrived, among whom was the widow and her children formerly noticed. Several of them said they had long ago intended to come, but like others had neglected it till then. Many expressed their regret at having deferred coming, and one poor sick widow entreated for baptism, lamenting that she had not sooner yielded to the convictions she had while living among the heathen, and that from year to year she had neglected turning to God, but the Lord had had patience with her, and now she was strongly desirous of experiencing the grace of the Saviour. As she appeared truly awakened, after a suitable discourse and prayer, she was baptized, and called Christina. Her tent was so low that the missionaries had to creep into it, and during the ceremony the congregation stood without; but even in this miserable hut, they thankfully acknowledge in their diary, 'the presence of the

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Lord was most sensibly felt.' Another, when requesting to be admitted to the same privilege, with great concern told the brethren, 'I moved hither with my children, that I might not come too late, but hear what I must do to be saved; I earnestly desire to know my Saviour;' and when appointed a candidate for the ordinance, exclaimed, 'My only heart's wish is to go to my Saviour in heaven.'

Akparak, one of the new people, much about the same time applied to the brethren on behalf of his wife, who had been several days ill, earnestly requesting that she might be baptized, and urged his request on the ground that she had been the chief cause of their removing to Fredericksthal. They in reply told him, that as his family was now residing among them, it would be well for them to wait and become better acquainted with their doctrine and practice, but this only rendered him more urgent. 'Do visit us in our tent,' was his answer, 'examine my wife, and see whether she may not be baptized.' Brother Kleinschmidt, therefore, frequently visited her, and spoke to her of the necessary preparation of heart before baptism. On these occasions her affectionate husband would sit by her, and although himself but an inquirer, seconded the efforts of the missionary by urging

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her to believe in Jesus as her Saviour, to trust in him alone, and to look to heaven as the only desirable rest. She herself expressed so feelingly her deep conviction of sin, and her wish to be cleansed and saved by the blood of Christ, that her teacher could no longer refuse water, and the ordinance was administered with much of God's countenance. When the small flock met together, the Saviour was evidently in the midst of them. Soon after she departed this life. Akparak had always attended public worship, and behaved himself in the most devout manner. He was present at the funeral of his wife, and even helped to carry her corpse, giving thus a good example to his countrymen, who generally use the most disgusting ceremonies and frightful howlings at their funerals. In the beginning of next year he was added to the church by baptism, having given evidence that the serious concern he expressed for the salvation of his soul was no momentary sensation.

Nor was their pleasure less in their intercourse with the baptized. Looking back to the winter 1828–29, we find them thus concluding the year with praise and prayer: 'Surely the Lord's mercies have been every morning new, and this congregation also has experienced numberless proofs of the faithfulness and loving-kindness of

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the Lord, and his Spirit leading them in the way of salvation. For though among the Greenland heathen there are no idols made with hands, nor visible temples and altars erected to their honour, yet there is the idolatry of the heart, and many have grown old and grey in the service of the devil. To destroy his work is out of the power of man, and can only be effected by the power and grace of our Almighty Saviour. We daily pray that he would preserve those whom he has delivered out of the hands of the enemy, and brought into his fold.' The new year was ushered in, in a similar manner. 'We commenced it,' say they, 'commending ourselves, and our Greenland flocks, with confidence to the mercy and protection of our God.'

Some of the brief conversations and remarks which they have recorded, evidence the genuine child-like simplicity of the converts: one said, 'When for the first time I sat down in your church, and heard how I ought to live, I was so much ashamed that I durst not lift up my eyes.'—Another said, 'I am not worthy to be admitted to the enjoyment of the holy communion.' Having sung that hymn, 'Jesus, I love thee fervently,' the missionaries took occasion to ask the native brethren whether they could sing

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it with their whole hearts; they all cheerfully answered in the affirmative; but when the effects which that love ought to produce were described, they expressed themselves ashamed of their short-coming, and could only pray that it might be with truth in the inmost parts.

A young woman, who as a heathen had been remarkably wild and profligate, but now since her baptism had been quiet and attentive to every kind of religious instruction, overcome with a sense of the love of God in Christ, cried out, 'O how could I be so blind and so wicked! I am truly ashamed before the Lord, who, notwithstanding I deserved to be cut off, yet has had mercy upon a wretch like me!' One of the brethren who had taken a seal, rather than be absent from the settlement when the Lord's Supper was to be administered, rowed the whole night in his kaiak with the animal in tow, and when his exertion was mentioned—'How could I,' said he, 'stay where I was? my soul hungers and thirsts after the Lord and his communion.'

Two leading features in the character of these *now* amiable people seem to be teachableness and humility; these the missionaries often remark:—'We had much pleasure,' said they upon one occasion, 'in speaking with the com-

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municants, who were in a very humble spirit, and grow and increase in the knowledge of our Saviour.' On another, 'Speaking with the communicants, we rejoiced at the proofs we received of the total change wrought in the hearts of many persons who but lately lived in ignorance and in the commission of all evil.' And they note in their journal the following pleasing examples of one of their most highly gifted native assistants. Addressing a morning meeting, he thus spoke: 'We ought, my brethren, to be very thankful to our Saviour, that he has sent us teachers of his word, for it is said "Man doth not live by bread alone, but by every word that cometh from the mouth of God." This word of God our Saviour is daily proclaimed to us by our teachers, and I too have heard it as the word of life proceeding from the mouth of God. You know that I was a heathen and committed many sins, but when I turned to Jesus, and with many tears confessed my sins to him, he said, "Be of good cheer, thy sins be forgiven thee;—sin no more;" this command I wish to follow.' And at taking leave to go to the fishing, having recovered from a dangerous eruption, he thus expressed himself, apparently quite overcome with thankfulness to the Lord, 'I have been very ill, and never felt so much

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pain; but I have examined my heart, and found that I deserve it, for I love God my Saviour too little, and am often indifferent towards him. This I felt with much repentance, and when I suffered most pain, *that* I thought is my own desert; but what must Jesus have felt when he suffered on the cross, and bore the guilt of the whole world!' 'We are edified,' say the missionaries, 'by the humility and contrition of this worthy brother, whose exemplary walk is a manifest proof of the power of God's grace, and a pattern to the whole congregation.' A communicant remarked, 'While we were yet heathen, we did not care for the Europeans, but wandered about the country without thought, for we knew nothing of God our Saviour; but we now feel great gratitude that Europeans have come amongst us, who instruct us in the way of salvation.'

Native assistants have been found exceedingly useful, both in gathering in the heathen, and in building up the believers. In the summer 1828, John Michael, accompanied by his wife, made a short trip to the east coast, being prevented by the drift ice from proceeding far north; he found his countrymen generally attentive, and almost all of them promised to come and abide with the Christians. Naturally fond

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of music, they were delighted to hear hymns sung, and upon one occasion endeavoured to repay the compliment by singing in return one of their heathenish songs, but Michael, stopping the performer, told him that believers had wholly discontinued such wicked practices; which led to a discourse respecting baptism, and the engagements the baptized came under, when the assistant explained to them that it implied a renunciation of all evil, and an obligation to serve the Lord, and pointed out how unsuitable it was one day to sing of our Saviour and his righteousness, and to praise him for delivering us from the power of the devil, and the next to join in heathenish and indecent songs.

Nathaniel in the following summer made a voyage in the same direction, which was accompanied with both difficulty and danger. He had to work his way through the floating ice, and was often obliged to get out of his kaiak, take it out of the water, and suffer himself to be driven along on a floating field of ice, and then launch it again when he found an opening. He had many conversations with the heathen, who seemed eager to hear what he told them of the way of salvation, and of what our Saviour had done to redeem their souls—often asking, are these things true? how can we know it? They

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had heard that the world would be destroyed, and as in that case they would have no where to go to, they expressed a desire to be converted, that they might go with the believers. 'But,' added they with that carelessness and procrastination so natural to man in the things that belong to eternity, 'as the destruction will not happen this year, we will come in next season.' Nathaniel represented to them the danger of delay, but with what effect is not mentioned. Six boats, however, arrived from the Ice-fiorde, and mentioned that there were numbers of Greenlanders residing in that quarter; but Nathaniel, who had examined the place, affirmed that there could be no more than one, or at most two hundred inhabitants along the whole inhospitable coast. This indefatigable and zealous assistant is not less distinguished for his affection to the brethren, than his lowly opinion of himself; the following are specimens of his exhortations: 'My dear countrymen, whenever I am called upon to speak to you, I am ready to tremble with a sense of my unworthiness, but I remember the mercy our Saviour showed to me, and that he has commanded us to make known to each other what he has done and suffered for us. I know that he became man for me; that for me he went to the garden of Gethsemane,

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wept and prayed, and his sweat was as it were great drops of blood falling down to the ground: for me he died. Why did he suffer thus? Oh! forget not that it was to deliver us all from the curse and power of sin;—therefore do not sin against his mercy, for he calls you to eternal happiness.' Again, 'My brethren, I am not worthy to speak to you, but it is as if the Lord said to me, As you have so long served sin, you shall not now sit idle, but serve me, for I have forgiven your innumerable offences; and you shall tell others that they may receive forgiveness of their sins, if they will come to me and believe in my words. I therefore am glad to speak to you of your Saviour, though I know that I am a sinful mortal; but he has borne all my sins on the tree. His blood can cleanse from all sin and unrighteousness, wherefore come to him, and consider what he has done and suffered for you. He is continually reminding you of what it cost him to redeem your souls; and if we still remain indifferent about it, and neglect to obey him, we commit new sins, crucify him afresh, and do despite to the Spirit of grace. Let us then avoid giving way to sin, and fly to him for preservation against it.'

Much satisfaction was also experienced by the missionaries in the progressive improvement

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of the children; several of them perceptibly increased in the knowledge and love of Jesus, the friend of children. On christmas-eve, one hundred and five of the young of the flock met and sung with cheerful voices, 'Hosanna, glory to God in the highest, peace on earth, good will towards men!' and the more advanced in life echoed back the strain, joining together in the song of the heavenly host. All were decently and cleanly clothed, and the missionaries were delighted to hear an assembly of professing Christians send forth the praises of their incarnate God and Saviour, on a spot where, only a few years before, the solitary raven had hailed their landing. During the winter of 1829, the school meetings were never interrupted, and the progress made by the children in reading the Scriptures and hymns was exceedingly pleasant: in every family there were some of those little ones who instructed and edified their parents and other inmates, by reading the Scriptures and singing in the long evenings. When the schools were closed in the summer of 1830, the examination proved highly satisfactory. Besides these, they held meetings with the youth for special conversation, and with the children, in which they were admonished well to consider the subject of the texts and verses they had

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learned. Some of them, who had frequently absented themselves, were asked, why, when they heard the bell calling them to the chapel, they paid no attention to it; and whether they would be equally inattentive when the Lord should call them to enter into eternity? they all declared they would in future be more careful.

A scorbutic complaint, accompanied with painful boils, afflicted many of the Greenlanders at this station in the winter, but did not prove fatal. One of them named Maurice was in a most dangerous state from inflammation, and when brother Kleinschmidt visited him, he found his children at his bed-side weeping, and the house filled with brethren and sisters taking silent and compassionate share in the sufferings of the poor patient, who lay with clasped hands expecting to depart, and in broken accents expressing his confidence in the mercy and atonement of our Saviour. Brother K. after a suitable address sung some verses, treating of the love of Jesus: and as he sung, the poor patient was so much strengthened, that he declared that his spirit had as it were returned to him. In the morning his children came, and with joy announced that their father had slept, and was recovering. The first time he left the house about a month after, he paid the missionaries a visit. His heart and

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lips overflowed with gratitude to the Lord: 'Oh, what a merciful Saviour have we! in my greatest pain I could only think of him and sing, "Heal me, O my soul's Physician."' And to show his thankfulness for the care they had bestowed on him, he brought them the first eider-duck he caught.

Two of those who had first joined the brethren, were about this time removed by death. Abia, who had come with his wife and eight children, in company with thirty-nine heathen, was baptized on the 19th December 1824, and walked worthy of the grace he received. As a heathen he had distinguished himself by an uncommonly frolicsome temper, but after his baptism he grew serious, quiet, and very modest. Having formerly led a very loose life, the missionaries watched over him with anxiety, and sometimes tenderly cautioned him against a relapse into his former habits. His reply was, 'I have found true happiness in communion with our Saviour, and that I will not by any means forego;' in this resolution he remained faithful to the end. He was followed by Seth, a very aged man, for some of his children were far advanced in years, by whom he was well nursed and cared for. After his conversion he was cheerful and happy in his mind, attentive to all

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instruction public and private, and seemed determined by his assiduity to make up for lost time. Whenever the love of Jesus to sinners, especially to his people, was spoken of, his whole countenance lightened up, and its expression confirmed every word that was spoken. 'He was indeed,' says the missionaries, 'an instance of what the grace of God can effect, even in one long buried in heathenism; and if his spiritual enjoyments were so great on earth, what will they be now that he is with the Lord for ever! Yes, indeed, if we have ever so far to travel through snow and ice to gain one soul for Christ, such a decided proof of his power would be a sufficient reward.' Tabea, a child only four years old, afforded also pleasing hope in her death. She suffered extreme pain, but her joy in the experience of the love of our Saviour appeared remarkably great, and whenever she had any ease, she sweetly sung praises to him who carries the lambs in his bosom.

Prosperous as the general state of the mission has been, the brethren have not been without their trials, for although the native Christians, as churches, may perhaps be pronounced as lovely, as loving, and as zealous as any churches at present on earth, and have much cause to thank God for his preserving mercy; yet some

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among them proved causes of much uneasiness to their teachers; and though the numbers have been very limited, the anguish their backsliding has occasioned has not been the less poignant.

During that year, the temporal circumstances of the missionaries had been comfortable; their English friends had sent them coals, and Providence had sent them food: the winter, which with us and on the Continent had been extremely severe, had been with them unusually mild; an occurrence similar to what they have more than once had occasion to advert; but there had been considerable sickness among the congregation at New Hernhuth; at Lichtenau they lost thirty-five persons by the same contagious disorder which had visited them in former years; and the general distress was heightened by almost all the European brethren and sisters being successively sufferers from the disorder.

Such was the state of the mission at the end of the month of July 1830, on reviewing which, one of the brethren expresses his grateful feelings to his correspondent in Edinburgh, in a letter, from which we give the following extract, and which, we believe, expresses the sentiments of all these devoted men: 'O how thankful ought we to be to our gracious Lord,

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for having led us by his good providence, to the place where we at present reside! What a comfort is it to know that we have in heaven a counsellor and friend, as wise as he is merciful! To be guided with his eye,—to lean upon his arm,—and to depend stedfastly upon his divine word and promise; truly this is the highest wisdom to which we can attain,—the only unerring polar star by which we can steer our course through this world. Many are the expressions which we make of this truth, during our service in this distant and desolate region. A servant of Christ must here learn to walk softly, and live humbly with his God; if he would aim at any thing higher, he becomes an object of scorn and ridicule; it is therefore best that he pursue his appointed course with patience, and exert himself, to the utmost of his ability, without ever forgetting that he is a poor and unprofitable servant. Thus far, however, the Lord has helped us, and he will continue to supply our need, according to his gracious promise.'

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CHAPTER IX.

Remarks applicable to old and new settlements. State of New Hernhuth, Lichtenfels, and Lichtenau, during 1830–1. Missionary perils. Interesting arrivals at Fredericksthal. Conversion of a young woman. Remarkable case of an old man and his wife. Epidemic. Its beneficial consequences. Lieutenant Graah visits the settlement. His exploratory voyage, and adventures on the east coast. Scattering of the brethren's congregations. Their total ruin prevented. Attendance at the settlements from the out-posts. Severity and distress of the season. Brother Muller's return to Greenland. Incidents of the voyage. Wreck of the Shannon. Relief of the survivors, whom they carry to Frederickshaab. Missionaries' voyage to Lichtenau. Death of Conrad Kleinschmidt. Celebration of the centenary jubilee of the mission, 1833. Famine at Lichtenfels. Its salutary effects. Various occurrences at the different stations. General prosperity of the mission. Perplexity of the brethren respecting a free trade. Character of the Greenlanders. Gracious revival among the dwellers at the out-posts. Progress of the various settlements during 1836–8. Last letters received from thence, bringing down the state of the missions to September 1838.

When any very remarkable events take place in old and long formed churches, they are gener-

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ally either of an highly delightful or extremely distressing nature,—either wonderful revivals or deplorable declensions,—a great increase of the power and spirit of religion, or a wide introduction of heresy, error, and dissension,—in either case there is an excitement and interest created by the story, which a narration of the more quiet tenor and equable course of even prosperous churches does not usually command, except from those who sincerely desire the increase of Christ's kingdom, and can rejoice in its extension although it come not with much outward observation. From a wish to seize upon this propensity of the human mind, the more sober progress of old churches has been, perhaps, too much pushed aside to make room for the more striking occurrences of new. Yet the history of the former may not unfrequently be as instructive as the other. The history of the brethren's two first settlements, since the year 1830 to the present, will illustrate our remark. There is a sedate pleasure we receive from the accounts of their silent but steady progress, different from that intensity of feeling with which we should have perused more tumultuous scenes; but the information they contain is not, therefore, less calculated to edify and instruct. We may also remark, that seldom does the work of God ad-

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vance long prosperously among any people, till some untoward circumstance proves that the adversary never sleeps; and if he fail to originate trouble within the camp, he will assuredly attempt to assail it from without, and this remark we shall find especially illustrated as we proceed.

During the years 1830–31 the internal state of the different congregations was peculiarly cheering. 'Of the progress of the Greenlandish church here (at New Hernhuth),' says Br. Lehman, writing to a friend in Edinburgh, 'we can, to the praise of our Lord and Saviour, say that for the greater part in their walk and conversation they honour him, and led by his Spirit they live to the praise of his name; and though much of the depravity of human nature remains, yet among our Greenlanders, it seldom breaks out openly.'

The missionary Eberle at Lichtenfels bears similar testimony to that portion of the northern vineyard,—'We can declare, to the praise of the Saviour, that he has for the most part preserved us in health, and happy with our poor Greenlandish congregation. It is true the enemy of souls has also his servants, who try to entice the lambs of Christ that the wolf may catch them in his paws to play with, but it does not succeed; because greater is he that is for us than he that

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is against us; and our Greenlanders having tasted how good the Lord is, and finding in the word the sufferings and death of Jesus the only food for their souls, are not indeed so easily dazzled by the spirits of this world.'

At Lichtenau, styled the Greenland Goshen, from its being so much milder than the two northern settlements, the progress of the mission was delightful, and the members in general adorned their profession by a walk becoming the gospel, while the young people evinced an anxious desire for instruction, and about sixty could read with fluency. Brother Valentine Muller and his wife, who had the superintendence of this station, having gone to Europe on a visit, John Koegel from New Hernhuth was appointed to the charge in his absence; his voyage from the one station to the other exhibits the perils to which a missionary life in that country is exposed.

Having proceeded to Lichtenfels in a ship, he pursued the remainder of his voyage in a woman's boat. On the second day a violent gale arose, which forced them to seek for shelter on a small island, where they were detained five days; and scarcely had they left it when they met a tremendous iceberg, which they with difficulty avoided by very hard rowing; and

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while they were still alongside it broke down with a terrible noise. As soon as the crash was heard the female rowers shrieked out and redoubled their exertions at the oars, but although they got to a distance of two hundred yards before the whole fell to pieces, the motion of the sea was both violent and dangerous. As the missionary approached the settlement, a number of kaiaks came out to meet him, and when he reached the shore he was greeted by the natives with great joy, a little band of trumpets and horns playing the hymn 'Now let us praise the Lord.'

Fresh arrivals from the eastward of strange heathen continued to enliven the brethren at Fredericksthal, and one of the men being asked why they came in such numbers, whether merely to traffic and return? replied, 'No! we come that we may be converted, for we all wish to be saved, and not one intends to return.' About the middle of August eight boats full came from beyond Ice-Bay, 62 degrees, whose dress and dialect were different from those of the district. Their voyage to the bay had employed five or six days, and they reported that many inhabitants lived on that distant coast for nearly five hundred miles distant. On August 13th, annually kept as a memorial day of the brethren's

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church, in remembrance of the particular visitation of grace in the congregation at Hernhuth, at the holy communion in the church at Bethelsdorf, in 1727, the missionaries had the sacred pleasure of seeing forty and one of the newly arrived heathen enter their house to have their names registered as inhabitants of the settlement; their declarations were most satisfactory and encouraging. A father of a family of seven children said, 'We desire most ardently that our souls may be saved, and the good Spirit of God has long ago created that wish within us, for in our country we experienced nothing but fear and uneasiness of mind, and could obtain no peace; we, therefore, wished to join the believers, but were discouraged by the length and danger of the journey. But now God has brought us in safety by granting an unusually mild winter for the purpose.' They likewise promised to forsake all heathenish customs, and to obey all the rules of the place. The missionaries accordingly wrote down their names, highly gratified at their conduct, which displayed a frankness and cordiality as if they had been old and familiar friends; nor could they, on the other hand, refrain from repeatedly and strongly expressing the delight they felt at the kind reception they had met with. When the missionaries exhorted them not to

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place their dependence on man, but to turn with their whole hearts to our Saviour, who should now be the chief object of their desires, 'Yes!' said an old heathen, with great seriousness, 'hitherto we have only known something of the devil, and served him, but now we will turn with our whole hearts to our Saviour.' They all heard with great eagerness what was told them of Christ's love to sinners, and John Michael explained in a short and impressive manner all that was said.

On the 29th, twenty-nine others called from the same quarter with the same desires, requesting to have their names enrolled as residents,—their only wish, they said, was to know Jesus as their Saviour. When asked, if their children were of the same mind? they answered, that it was their children who had chiefly persuaded them to come. A widow with five children declared, that since the latter had heard last year what the visitors from the settlement had told them of the truths of the Gospel, they had besought her day and night with tears to bring them to the brethren. During 1830–31 a hundred and eleven heathen from the east coast were added to the congregation at Fredericksthal; and from among these three were soon encouraging instances of the mercy of God the Saviour. Among

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the first, was a young and very amiable woman, who was brought thither by her parents, labouring under an incurable disease. When Mr Kleinschmidt visited her, she begged most eagerly that she might be baptized, and her parents earnestly seconded her request, saying that she was continually speaking of the mercy of our Saviour. When conversed with, she discovered an astonishing understanding of the gospel, considering the short and slender opportunities she could have enjoyed of hearing the word spoken, so much so that the missionary had no hesitation in admitting her to baptism. Her tent was filled with heathen Greenlanders during the solemn transaction, while the Christians stood without; she was named Lydia, as it appeared that the Lord himself had truly opened her heart. She bore her painful disorder with uncommon patience, and died very happily on the 2d of September. Her heathen father carried her head to the grave, the joy he felt at her baptism appearing to supersede his grief over his loss.

Another striking instance occurred shortly after. Going out early one morning, Mr Kleinschmidt found two Greenland heathen boys standing in the hall with folded hands, who, on being interrogated as to the cause of their imploring posture, requested that their poor father

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might be baptized. Mr Kleinschmidt accompanied them to their tent, where he found the poor man in a dying state, but earnestly desirous to know the way of salvation. 'I came thither,' said he, 'from the distant east, because I want a Saviour, and I will go to Jesus only, for he is my Saviour.' These words he often repeated, and as he evinced the utmost sincerity, it was determined to grant his wish. 'His whole conduct,' say the missionaries, 'and his answers to the questions put to him were most satisfactory, and the presence of the Lord was most powerfully felt during the whole solemn transaction.' When it was over, his wife, who appeared in perfect health, sitting by his side, exclaimed, 'Pray baptize me too, for I want to know Jesus as my Saviour, and to go to him!' This her desire was fulfilled, and shortly after she was a corpse!

An epidemic which broke out at this time carried off a considerable number of the new comers, but it did indeed appear remarkable that there seemed in many of them a previous work of the Holy Spirit preparing them for the reception of the Gospel, and they departed this life relying on the merits of our Saviour. One said, 'I have prayed to Jesus, and have felt that he hears me, and I am happy;' others expressed

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their eager anxiety to find the one thing needful; their only desire seemed to be to know and enjoy the mercy of their Saviour: 'And we were astonished and moved to tears,' say the missionaries, 'while we attended to their simple words and expressions.' O! how great is the power of the Lord and of his Spirit in opening the hearts of even the most benighted heathen; and in causing his light to shine upon them, by which in so short a time he leads them to himself. It was surprising to see how willingly they quitted all their heathenish customs and superstitions, and how they spent their time in prayer, happy in the view of a blessed eternity.

The frequent baptisms of the patients made an impression upon the heathen, who generally attended these solemnities. On one occasion when the candidate was asked whether he wished and hoped to depart and be with Christ? he answered, 'With full purpose of heart!' many voices were heard exclaiming, 'We also wish to go to that blessed place!' Thus these events, though painful in themselves, proved a source of joy and consolation to the brethren and their christian flock. At the close of the year the state of the settlement stood thus:—the whole number of Greenlanders 394, of whom 111 were unbaptized, and 115 were communicants.

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About the end of summer they were visited by Lieutenant Graab of the Danish Royal Navy, on his return from exploring the east coast. He reported that the country was continually covered with snow, that there were neither eider-ducks, puffins, nor herrings in summer, and that the chief subsistence of the natives was a kind of small seal which they caught upon the ice; so that the Greenlanders were frequently themselves very short of provisions, and the people he employed had often to go supperless to bed. His own people made no scruple to rob his store, but he had admired the honesty of the heathen Greenlanders who did not touch one article. He was obliged to live upon Greenland food, and for small portions of seals' flesh to barter cups and other utensils, until his whole stock was gone, and then he depended entirely upon the good-will of the people, by whom, however, in his necessity, he soon found himself much despised. His own guide perceiving how entirely he depended upon him attacked him once with a knife in his hand, but was prevented from committing murder by the firmness and courage of the Lieutenant, who coolly said, 'Hitherto you have been a good man, are you now going to be a devil?' and by this calm address his rage was subdued. Lieutenant Graab had reached 65

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degrees north latitude, where the coast ended toward the south-east, and it was quite impossible to proceed on account of the ice. It was 750 English miles distant from Fredericksthal, and he estimated the population of that part of the coast about 600; the Greenlanders, however, mentioned that farther north many more resided, who suffered great want, and were quite under the power of their angekoks. They invited the Lieutenant to attend their dances and incantations, which he described as horrible to behold. He saw also a number of orphan children in great distress. Neither hares nor rein-deer were found on the east coast, nor did the savages even recognize their skins. They convey their dead to a distance from the land, and throw them into the sea; and their howling over the corpses is rendered still more discordant, by its being joined by all their dogs in full cry. He found not the least trace of its ever having been colonized by Europeans, and fully confirmed the supposition noticed in our first chapter, that no such colonies had ever existed.

While the mission was thus steadily and prosperously advancing, it was suddenly struck with a severe and unexpected blow. The native Greenlanders who roamed in these wild inhospitable wastes, were a free people, amenable to no earthly

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power. When gathered into christian communities, it might have been expected that the paternal government of Denmark, as it was not called upon to be at any expense for their protection, would have left them to pursue their quiet and useful occupations without interruption; but mercantile avarice has no mercy. The Copenhagen Company, in the year 1777, had seen the superior diligence and excellence of the christian Greenlanders at the brethren's settlements; and despite of every principle of essential justice, insisted upon appropriating entirely their services to themselves; and conceiving they could be more profitably employed in small parties scattered over the country, than while they remained at the settlements under the inspection of the missionaries, procured an order from the Danish government for the establishment of out-posts, where they were to be stationed during winter, and where the fruits of their labour were to be brought for the convenience of the company's agents, and where the prices would be affixed at their pleasure. The northern settlements were chiefly affected by this cruel and tyrannical edict, which the missionaries lamented not so much as an invasion of the natural and civil rights of their congregations, as an afflictive dispensation by which their dear

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flocks were scattered, and during winter deprived of the means of grace, it being rendered difficult, and often impossible, to give them that instruction and direction so necessary for their souls; because, from various circumstances, they could seldom go to the settlements; and to seek their distant habitations in the winter, would for a European not only be dangerous, but impracticable. About one half of the congregation at New Hernhuth were forced to live at the out-places, which are from ten to fifty miles distant, and new orders were frequently issued for additional families. Similar demands were also made at some of the others.

Not satisfied with the advantages they already reaped from the servitude of nearly one-half of the christian Greenlanders, plans were forming by certain traders for a further dispersion of these anticipated victims of commercial covetousness, when He who sitteth in the heavens, and holds in derision the vain imaginings of the people, was pleased to interpose. The inspector who insisted upon scattering these few sheep in the wilderness was called to Copenhagen, it being suspected that his speculations were not so productive as was supposed, but that, on the contrary, the traffic had been rather injured. At the same time, Captain Graab, who was well

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acquainted with all the circumstances of the mission, was appointed by the king of Denmark a director of the Greenland Company; and he made a favourable report of the state and good effects of the brethren's labours in that country. By these means the intended injury, or rather entire ruin, of these congregations was prevented, the Lord thus staying his rough wind in the day of the east wind! on which one of the missionaries remarks,—'If on such occasions we would only stand still and wait the Lord's pleasure, we should soon see his salvation; for how should He, to whom all power is given in heaven and in earth, suffer his poor but dearly bought congregation to want defence and protection.' The Inspector has since returned, but it does not appear that any renewed invasion has been made on the privileges of the Christians, though their wrongs have not been redressed.

Meantime, however, those who were constrained to dwell at the out-places, made the most strenuous exertions to be present at the Christmas festivals, and at Lichtenfels (1832) the whole congregation assembled for three weeks; and those distant scattered members came, some thirty, some forty, English miles to adore in spirit with their brethren their incarnate King and Saviour. The accounts they

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gave of their perilous voyages, which required both great resolution and exertion, excited no small astonishment, especially as some had their young children in their boats, the care of whom added not a little to their anxiety. And this too was increased by the uncommon severity of the season, which was of longer continuance than usual, the thermometer being generally 18 deg. below zero of Fahrenheit, even with a strong east wind, the Greenlanders there, who were exposed to the atmosphere, getting their faces frozen so as to render their features indistinguishable. But the missionaries were happily enabled to minister somewhat to their comfort during their stay, by distributing among them a ton of pease, which some friends at St Petersburgh had kindly forwarded; the more acceptable, as the intensity of the cold prevented almost any attempt to procure food from without during the whole time they remained.

At Lichtenau the severity of the season seems to have been more distressingly felt among the natives: they obtained a very scanty supply of provisions in autumn, and scarcely any thing during winter, so that about the end of February most of them had consumed their whole store; nor had they any oil for their lamps, by which their dwellings are usually warmed. Dur-

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ing the months of February, March, and April, the cold was profound and continuous, and their privations increased. The men went out every day in their kaiaks, but when they returned they neither found a warm home, nor warm victuals; nor could they dry their boots and stockings, but were obliged to sleep in their wet clothes, and again to wear them soaking wet the next day, by which several got their feet and hands frost-bit. Their privations continued till the beginning of June, when they caught some seals of the clappmutz species. The missionaries would also have suffered greatly, but for the kindness of their British friends, who had furnished them with coals, 'whom we thought of,' say they, 'and prayed for every day.'

In the latter end of May, brother Valentine Muller and his wife returned to Greenland, after a rough and interesting voyage, on board the Hvalfiskin (whalefish), Captain Gram, in company with the Navigation, Captain Bang, another Danish whaler, which carried out the brethren Tietzen and Richter. They left Cronenburg on the 10th of April, but were separated during a heavy gale shortly after they entered the ocean. Having, however, again joined, the captains resolved, if possible, to keep together for the rest of the voyage, and a favourable

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wind springing up, they were enabled to do so, remaining within hail, where they could communicate with each other by signal and the speaking trumpet, till the 2d of May, when in 50 North Latitude, 42 West Longitude, Captain Gram proposed to change their course, but the signal not being observed by the Navigation, they both most providentially, as it afterwards appeared, kept on the course they were steering. About four o'clock in the morning, an iceberg was seen a mile off, which is an unusual phenomenon in this latitude. At seven o'clock they passed by many fragments of a wreck, and the number increasing as they proceeded, their attention was much excited, and shortly after they fished up two rudders, marked 'Shannon.' They now feared that some English whaler must have been wrecked in the neighbourhood, and anxiously looked out to discover any of the unfortunate crew. On going aloft the captain espied at a distance something like a bare pole standing in the sea. Both vessels now set all sail towards that object, and when they neared it, saw the wreck of a large three-masted ship, the main and fore masts broken by the board, and the mizzen left as high as the round top. Immediately the whalefish and her consort placed themselves to leeward

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as close as possible to the wreck, where two men were seen crossing along the bulwarks, on which the boats were instantly lowered; and that of the Navigation having first reached took away all who could in the least help themselves. Ten others, who, being on the deck, unable to move from hunger, wet and cold, were brought off by the boat of the Whalefish, and carefully hoisted up into that vessel.

It is impossible to describe the miserable state and appearance of the unfortunate beings who, unable to crawl, were lifting up their frozen hands and arms imploring food and drink. One of them said, that during the time they were on the wreck, though the sea was constantly washing over them, and they were scarcely ever dry, they suffered comparatively little from cold or hunger, but—*thirst! thirst!* The rescued were divided between the two ships, the surgeon and twelve of the most sickly being taken on board the Whalefish, and the captain and other twelve being received by the Navigation. They were each immediately presented with a glass of wine and water, furnished with dry clothes, and put to bed, the sailors readily resigning their berths for their accommodation.

The account they gave of this dreadful catas-

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trophe was the following:—The Shannon, a beautiful whaler, had sailed from Hull in the latter end of March, commanded by Captain George Darcy, and after touching at Shetland, where she completed her crew to 49 more men, on April 27 struck upon that iceberg the missionaries had seen May 2, mentioned above, with such violence, that her starboard bow was stove in, and the fore and main masts went overboard, carrying along with them nineteen souls, and all the boats. The vessel now righted greatly, though the larboard side of the deck and stern remained under water: the survivors then betook themselves to the forecastle, where they rigged a kind of tent with a sail they had procured from below, and made themselves fast with ropes to prevent their being washed overboard. Their whole stock of provisions was four biscuits, and they had no water; and as the greater part were in bed when the accident happened, very few had had time to dress. Upon the breaking up of the deck, they obtained a little flour, which they mixed with salt water in an old shoe, their only vessel, and drank, and a piece of beef which they had hung on the shrouds when they left Hull, which they sucked; but this by no means satisfying their cravings, some of them had their veins opened, and drank their own blood, either mixed with

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flour, or warm as it flowed! Their captain, who appears to have been a pious man, exhorted them to patience, and they spent much of their dreadful eight days in devotion, some dying, and all expecting soon to follow, when, by what appeared a mistake in Captain Bang's not observing the signal. God mercifully sent them deliverance. The captain and sailors of the Danish vessels behaved with the utmost kindness; and the missionaries not only parted with their spare clothes, but even gave them shirts to be torn up for bandages to the ulcerated limbs of the poor fellows; yet, notwithstanding, several of them died before they reached Fredericksthal, fifty miles from Lichtenau, where the survivors were landed on the 29th.

Here the missionaries were detained till the 14th June, when they sailed, working their way through ice-flakes and ice-bergs, to Kiortalik Bay, near the Danish settlement of Arsut, whence on the 26th, they prevailed on a Greenlander to go in his kaiak to their congregation, with a letter announcing their arrival; and next evening they were rejoiced by the arrival of the Lichtenau boat, which the captain begging them to detain, they did so, and took it in tow, the female rowers employing themselves in singing hymns, with which he was greatly de-

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lighted. On the 6th July the missionaries took leave and departed in the boat, giving praise and thanksgiving to their merciful Saviour, who had preserved them in peace and safety for ninety-nine days on the ocean. Observing to the rowers during the passage how well they managed to penetrate through the fields of ice, they replied, that when their teachers were with them, they never thought themselves in danger. They had, however, to cut a passage through the ice with an axe, and thus reached *Matthew's Land*, the place where Matthew Stach spent the winter in 1764 before Lichtenau was built, and which still goes by his name. Next day they landed amid music and singing, and being soon joined by their dear fellow-labourers, 'we covenanted anew,' say they, 'to persevere in the Lord's work as his weak instruments, according to the grace and ability he may be pleased to dispense unto us.'

At the close of this year, the mission suffered a severe loss in the death of Conrad Kleinschmidt, Fredericksthal. In the evening of the 11th October, he was suddenly taken ill with a violent pain in his side, having two hours before played the organ at the liturgy, and danger was immediately apprehended; but he expressed himself perfectly resigned to the will of our Sa-

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viour, and ready to obey his call. The means used for his relief having failed, and his strength rapidly decaying, all hopes of his recovery were given up on the 21st, and his weeping children and fellow-labourers took leave of him, pronouncing the blessing of the Lord upon him. Though very weak, he was quite sensible even to the moment of his departure, and joined in the verses sung, especially at the administration of the holy sacrament, of which he partook to his great refreshment, but a few hours before he breathed his last. He spent his time in fervent longing for his dismission, and repeatedly exclaimed, 'Come, dear Saviour, and take thy poor servant home to thyself!' He entered his heavenly rest on the 23d, in the 65th year of his age, and the 40th of his missionary labours, and was interred on the 30th, when a discourse was delivered from a text which he had himself selected, 'Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;' Eph. iii, 8. One of his brother missionaries, in a letter to his correspondent in Edinburgh, thus expresses himself:—'The dear Saviour's taking brother Kleinschmidt so soon to himself, was very unlooked for. We envy him nothing but rest in Jesus, and we long

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often to be with the Lord; yet we are quite submissive to his will, and willing to serve him still longer in this cold vineyard: if he only keep our hearts warm all will go well.' The vacancy occasioned by his removal was filled up by Br. Ulbricht from Lichtenau.

Notwithstanding this bereavement, which was felt throughout all the settlements, great joy and gladness attended the solemnization of the centenary jubilee of the Greenland mission, on the 19th and 20th January, 1833, by the christian congregations along that coast. As the form was similar throughout the whole, to prevent repetitions, the proceedings at Lichtenau are selected as a specimen. Preparatory to the celebration of this festival, the missionaries spoke individually with the members of the congregation in reference to their past religious experience, explained the object of the approaching holidays, to which they all appeared to look forward with eager desire. When the time arrived, although there had been terrific storms of wind and snow prevalent during the season, about fifty Greenland sisters and children arrived from the nearest out-places, some overland, and some in their *umiaks;* and the Greenland brethren came in such numbers from all the twelve scattered posts, even the most distant, at which they must reside

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during the greater part of the year, that only about ten were missing on the day of celebration. Some of these brought their sons, boys of ten or twelve years of age, with them, taking their little kaiaks in tow, and gliding together through the boisterous waves. One of them lost his companion, and spent the dark night in seeking him, but they, with all the rest, arrived safe, thankful for their preservation from the fury of the elements.

In the morning of the 19th, at 7 o'clock, the illumination of the chapel being completed, by lighting up more than one hundred little tin lamps which the missionaries had made, and planted round the walls, the bell rang, and the doors were opened, and while the wind-instruments performed a solemn hymn-tune, the congregation entered, filled with amazement and delight at the novelty of the scene, heightened by a brilliant sun, with the words, *Kaemae-kaumaniaeleritse*, 'let there be light,' placed over the table, which was covered with red cloth, and covered with gifts. The service began with the hymn,

> 'Praise God for ever : boundless is his favour
> To his church and chosen flock ;

after which a discourse was delivered explana-

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tory of the object of their high assembly. The presents sent for the occasion by the congregation of Hernhuth in Saxony, the benefactors in England, Scotland, Russia, Sweden, and the United States of America, were then distributed. The men received knives, the women different articles of clothing, and needles and pins. The eight native assistants received four yards of dark coloured cotton cloth for upper garments, and the chapel servants some woollen stuffs sent by a few of the sisters at Christiansfeldt in Denmark for the same purpose, to use when officiating in the chapels. The Greenlanders took every thing like children, and their expressions of gratitude were unbounded. Many hundred times did they repeat, 'Great thanks and salutations to our friends in the East.' At ten o'clock the congregation met again, when a pastoral letter from the elders' conference of the unity, and other epistles addressed to them by several of the brethren's ministers, were communicated, and heard with great attention.

At noon the children had a love-feast, when many letters from children in the various Moravian schools in Europe and America, were read, to which some of the Greenland children returned answers, expressive of their thanks for such attention. Then followed a love-feast for

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the adults, at which the missionaries themselves waited, serving out to their dear people bread and beer, a new and highly-relished treat supplied by their distant friends. A hymn composed for the occasion was sung during the entertainment. In the evening 260 communicants partook of the Lord's Supper, when the presence of the Saviour was most sensibly felt amongst them.

On the 20th there was public service at ten o'clock, when a sermon was delivered from Isaiah lx. 1–5,—'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,' &c. The audience was reminded that the gracious aim and purpose of Jehovah had been fulfilled with respect to their nation during the last hundred years, on which account their teachers, and those who had been the instruments of sending the gospel to them, were rejoicing, and sending up fervent prayers that many hundred Greenlanders may yet be converted to their God and Saviour. After this solemnity oatmeal and pease were distributed among them. In the afternoon there was another meeting, when extracts from Crantz's history of Greenland were read, which called forth such expressions as, 'We behaved no better than our forefathers, when like other blind heathen we mocked

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the missionaries when they spoke to us of our Saviour, and exhorted us to turn to him. Thanks be to Him that He nevertheless has had mercy upon us!' On the evening of the 20th, the festival was concluded with a discourse upon the text of the day, 'Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine;' Exodus xix. 5.

Letters from the native assistants, Silas of New Hernhuth, and Andrew of Lichtenau, were addressed to their benefactors, expressive of their warmest gratitude for their most acceptable presents, of which they humbly declared themselves altogether unworthy; prayed that the Saviour might bless and reward them in soul and body; and concluded with requesting a continued share in their intercessions before a throne of grace, adding, 'O how much blessing rests upon our remembering each other in prayer before the Lord.' At Lichtenau a child six years old being instructed by his mother to convey his thanks to the children across the great water, replied with amiable simplicity, 'I do not know the children in Europe; I will therefore thank our Saviour, and obey his voice, because he hath loved us so tenderly!'

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Next year brother Grillich of New Hernhuth with his wife, retired from active service, after having laboured forty-eight years in Greenland, and were succeeded by brother and sister Ulbrecht. That station, and the two southernmost, had been particularly favoured during the winter with mild weather, and suffered no want; but at Lichtenfels the cold was severe and constant from September to May, and, in consequence, the Greenlanders, who could obtain but a scanty supply of food, were in the month of April reduced to the utmost extremity; especially at the outplaces, where no relief could be afforded, many had to sustain life by eating sea-weeds, and fragments of old boats made of seal skins. Nor could they warm their tents, having no blubber to burn in their lamps. Of their situation at the settlement, one of the missionaries wrote:—'Though with respect to the dear congregation here much remains to be wished, yet we can rejoice over the most of the members of it, and many give evidence that they know in whom they believe, and live in the enjoyment of his favour. The past winter has been extremely cold, and pressed hard on our poor people; the sea continued so long frozen, that they could not procure a supply of their ordinary provisions, and a famine ensued. We were happy that we

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were enabled to assist them in their extremity with a little food; and we had the comfort to perceive that this chastening was salutary, their hearts seemed to be affected, and from the pressure of want were driven nearer to the Lord.'

Favourable accounts were received from the various congregations, the year following. The work of God proceeded blessedly, and without any material interruption. Among those at the northernmost, the aged missionary Lehman remarked that his co-workers had been preserved in perfect health and peace, and with much love laboured together in the work of the Lord appointed to them; and that they had many proofs that they had not laboured in vain. Often they were gratified by the affectionate language of their flock. 'You are our parents,' they would say, 'and if you were not with us to instruct us, and tell us of our Saviour, and of his love to mankind, we should be as orphans, and ignorant that we had a Saviour, or that our immortal souls, through faith in his perfect atonement for poor lost sinners worthy of eternal punishment, may be for ever blessed with him. The missionary could not, however, derive even a little alleviation of his manual labour from his people. A new wing having to be erected to their dwelling-house for school accommodation, the

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European brethren had to perform the whole with their own hands; the Greenlanders kept skimming along the surface of the water in their kaiaks, and could not be persuaded to learn or to assist in any carpenter or mason work on shore. Their success in procuring provisions, however, was not equal to their diligence; and during the months of February, March, and April, the want of blubber was distressingly felt. But in the beginning of May, their Almighty Provider was pleased to supply them; they caught in Nepiset Sound, seventy-seven white fishes, which yielded them above one hundred tons of blubber, whereby their necessities were at once relieved.

Lichtenfels continued to prosper as to spiritual things, but was again tried with severe weather and partial famine; and although helped both by the colonists and brethren, nine of them died through hunger or cold. Yet outward want has a natural tendency to prove injurious to spiritual life, and this, connected with being kept at a distance from ordinances, occasioned the missionaries to lament over the inhabitants of the out-places, who were prevented by the extreme cold from visiting the settlement during the winter.

Lichtenau, owing to an unusual quantity of

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partridges and eider-ducks, by which they were visited, suffered little from hunger; but being scarce of train oil, and their huts hardly warmed, many deaths occurred during the year. One, during summer—accidental—occasioned much sorrow; a valuable young assistant having harpooned a clappmutz seal, the wounded animal turned upon him, tore his kaiak, and upset him. While he was struggling in the water, one of his comrades approached him in the hope of saving his life; the unfortunate man was, however, so weak, that he had only strength to exclaim, 'Look to your own safety, I am dying; you will not bring me alive to the shore, but tell our teachers and my family what has become of me, and assure them that I am willing to die, for I know my soul is redeemed, and will be received by Jesus!' Having uttered these words he sunk.

Although the little flock collected at Frederiksthal were still to be considered in a state of infancy, requiring to be nursed as babes in Christ, their teachers had great encouragement in observing their willingness to receive instruction. They often exclamed 'We are very ignorant and sinful, but we are here to listen to what you have to say to us, and we will gladly obey. Teach us the Saviour's will, and tell us

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what we must do, and what leave undone.' 'And I can bear testimony,' was the pleasing notandum of their teacher, V. Muller, 'that for the most part they have kept their promise.'

A new source of uneasiness, however, occurred about this time to the missionaries. Some commercial speculators at Copenhagen petitioned the government to have the trade with Greenland thrown open, as that with the West Indies had already been, which was granted under certain restrictions. The consul, however, who was appointed to superintend this new traffic, having overstepped the prescribed limits, a lawsuit was the consequence, and the affair is still undecided. Meanwhile the missionaries wait with anxiety the result, as they dread the introduction of spiritous liquors, the never-failing attendant of unrestricted intercourse with Europeans, as what would prove not only injurious to their congregations, but to the whole nation, and what might work their utter ruin. For the Greenlanders, in general, are naturally good-tempered, peaceable, and social; have remarkable talents for music and humour, and are strongly susceptible of the ludicrous; are cheerful and facetious, but universally indolent and averse to all serious and continued exertion of the mind; yet they are fond of poetry, and readily learn to

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repeat hymns and passages of scripture, which are addressed to the heart. Such was the estimate formed of the Greenland character, by a missionary, after thirty years experience, who mentions, as a consequence, in noticing the effects which the gospel has produced upon them, 'that when any one is changed by the Lord, his feelings are deep and poignant, and require every thing that is encouraging and animating; and not seldom in our conversation with such, a profusion of tears bear witness to the keenness of those feelings, and show with what tender compassion they should be treated. The name of Jesus their Saviour, in whom alone they have forgiveness of sins and hope of eternal salvation, as well as his precious memorial, the holy supper, are much prized by them; and indeed, the reverence they show on these essential points leaves no more to doubt that the Lord has a considerable seed among them; and from these considerations we are willing to prefer their cold climate to more highly-favoured Europe, and to suffer the privations, and endure the hardships, which we find sweetened by the love we bear to his redeemed people!'*

Again, 1836–7. The Lord crowned the year abundantly with his goodness. Among the out-

* MSS. Letters.

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dwellers attached to New Hernhuth a spiritual revival had taken place which afforded the missionaries much joy, and rendered their mutual intercourse, restricted though it was, delightful and edifying. And at Lichtenau the brethren beheld, with humble thankfulness, many a precious seed which they had sowed and watered with tears, springing up, and bringing forth fruit to the praise of the Saviour's grace,—repenting sinners led to the foot of the cross; believers brought onward in the way of holiness; and wanderers from the fold reclaimed by the good Shepherd. Indeed, with the single exception of Lichtenfels, plenty, peace, and exemption from dangerous or distressing ailments prevailed; and the brethren and sisters could prosecute their allotted labours for the spiritual and temporal well-being of their Greenland flocks without interruption, notwithstanding the hindrances laid in the way, both of pastoral oversight and of education, by the constrained abode of no small proportion of the native converts lying at a considerable distance from the settlements. In this respect also, Lichtenfels seems to have suffered most, probably from the successive unpropitious seasons having induced many to leave the place in hopes of bettering their temporal condition; while the factor at the neighbouring Danish co-

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lony at the same time used his utmost endeavours to promote the dispersion of the Greenland flock, thinking thereby to obtain a larger supply of seals' blubber, although the experience of former years had proved the fallacy of his hopes: on which the missionary Eberle remarked, 'It is really as if the blessing of God had been withdrawn, since a measure had been adopted which is evidently at variance with the interests of his kingdom. The people themselves longed anxiously to return, but having been inveigled into contracts, they durst not withdraw: and the most lamentable part of the business was, that the youth of both sexes were removed from the oversight of the missionaries and the benefits of education. At Christmas and Easter, however, these out-dwellers are in the habit of attending the services, whenever the state of the weather permits, and remaining a fortnight or three weeks with their teachers.

Arrivals from the East coast recommenced during the last two seasons at Fredericksthal. Though the settlement did not increase so rapidly as during some of the previous years, yet seven heathen were baptized in 1836–7. Nor was their course, though prosperous on the whole, unchequered with occasional disappointments. Some boats that went to the trading stations

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were visited as they passed by the native assistants, who invited them to land, when three men and a single woman came ashore, and were present at the evening meeting. The woman wished at once to take up her abode with the Christians, but when she went back to fetch her clothes her relations would not permit her to return. The men visited the missionaries in their own room, and listened with great attention to them as they proclaimed the love of Jesus, and his willingness to save them. One declared he would readily remain and be converted, but he could not separate from his relations, who were not of the same mind. The second frankly told them that as long as he could get tobacco elsewhere he would not come to live with them; and the third, who was a complete heathen, answered their questions by shaking his head, and other signs of dissent.

Of a similar description were the accounts received in Edinburgh, of dates June, July, and September, 1838, by the correspondent,—who has now so long enjoyed the privilege of ministering, through the aid of her fellow Christians, to the wants of these devoted servants of the Lord in the desert polar regions. We cannot deny ourselves the pleasure of putting upon record a few extracts from these gratifying epistles, both as

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showing the delight a very small gift is calculated to convey to those excellent labourers in the uttermost corner of the vineyard, how much happiness a trifle may procure, and how much good may result from the bestowment of what the most ordinary Christian in our favoured land may, without even the exercise of self-denial, contrive to spare. 'We beg,' says one, 'to thank you, and all the dear friends, in the kindest manner for the very valuable and acceptable articles sent us; we cannot express the pleasure they have excited, and we wish and pray that you, and all the contributors, may for your kindness have God's richest blessing both in soul and body. You complain that you find so few who are willing to give their money for sending necessary comforts to the missionaries in Greenland, —we rather wonder that the English give so much for extending the kingdom of God, for no nation puts so many offerings into the treasury of God as the dear English, and certainly they will not be the least to whom the Saviour will at last say, What you have done to the least of these my brethren you have done unto me.'

'We have received,' says another, 'your kind letter, and the articles you and the dear friends have had the goodness to send us. On the day of their arrival they were divided among us, and

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caused great joy. Could you and the dear friends have been present at this scene you would have been highly delighted, every thing was good and acceptable.' 'We pray that God, who is rich over all, will repay you them an hundred-fold, blessings in this life, and in the life to come eternal joy before his throne.'

Respecting the state of the mission the accounts are most gratifying, though not unmixed with some painful occurrences. We give a specimen of both from the letters from Lichtenfels. 'The last winter,' writes Br. Eberle, 'we have again had much joy. In our congregation the greater part have made delightful spiritual progress; the meetings have been diligently attended, and visited with a remarkable blessing, the Saviour was with us as often as we assembled in his name, and showed his divine power in making the word of his sufferings and death efficacious even to the hearts of the heathen. We cannot enough thank our Saviour that he is ever satisfying the hunger and thirst of our dear Greenlanders, for his inestimable word. The history of the sufferings of Jesus in particular, is the precious food for their souls, of which we have had experience during the past Passion Week. In general the festival and communion days are real feast and joyful days to us and to our con-

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gregations, as those in which in a very particular manner the Saviour is made known to us, and warms our hearts with his love, so that we can ever anew do him homage, and willingly surrender our soul, spirit, and members to him.'

Previously the brethren had been both cast down and comforted. A few instances of gross unfaithfulness which had occurred during the rein-deer hunt, had been permitted to try their faith and patience. The offenders, however, after a while came of themselves and confessed their sin, and were directed to that Saviour who never rejects the prayer of the true penitent; and after a sufficient period of probation, were, at their earnest and frequent request, re-admitted to the privileges of the church. A re-admission of this kind is a very solemn and affecting service; the poor people to whom it immediately refers appear like persons who are experiencing a new birth, and their countenances assume such a cheerful aspect, that it is impossible not to rejoice with them over the mercy which the Good Shepherd has shown them. At Easter they could only be visited by such of the Greenlanders as live in their immediate neighbourhood, the more distant being kept at home by the ice that completely blocked up the narrow inlets through which they must pass, a circumstance grievious to the mis-

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sionaries, and which made their flock lament bitterly their situation at the outposts, not only on account of the spiritual loss they themselves sustain, but on account of their children, who are thereby deprived to a considerable extent of christian education and the means of grace.

Some changes took place at New Hernhuth, the oldest station. The missionary Lehman who had laboured so long and faithfully was forced, on account of ill health, to seek rest and a change of climate, and had been succeeded in the charge by C. A. Ulbrecht from Fredericksthal, who has already laboured twelve years in Greenland. He found the congregation in a thriving condition, and remarks in one of his letters that they had had often much cause to thank the Saviour that he is never weary in supporting the weak, raising up the fallen, and showing himself to young and old the Physician of souls, of which he gives the following beautiful example :—

Speaking with an old married sister who is almost quite blind, she thus expressed herself respecting the delightful communion she held with her unseen Friend. 'Ah! how happy am I that I know my Saviour! It is now my only joy! my all! to meditate on what he has done for me and suffered for my sins. My bodily eyes

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see nothing now in the world, but my spiritual eyes see my Saviour in the garden of Gethsemane sorrowful even unto death, falling on the earth, and sweating great drops of blood, and that for me, this is my joy and food of my soul; and I comfort myself in my solitude with the Saviour's dear words that I so often have heard in the house of God.'

Another sister to whom the Saviour had forgiven much, but who now appears with her whole heart to desire to love him above all, and live to him only, when spoken with, thus gave vent to her emotions,—'Alas! I find so much evil in me, that I often in secret mourn before him who has so much patience with me; and particularly when my early life is brought to my remembrance, which is sometimes done by my husband, I feel myself so grieved in my soul, that for sorrow I do not know where to turn. The Saviour is then, in these circumstances, my comfort, and I take refuge in him, confidently believing that he has forgiven me all mine iniquity, although it may be remembered by man; yea, even my early sins, and spoken peace to my soul. He will never leave me, but even now makes me to feel his grace and love. Thanks be to him he does not make me ashamed of my confidence.'

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Nor was Lichtenau less favoured. The report from thence is, that the work of the Lord continues to proceed with blessing, though there were some among them whose walk and conversation were cause of grief to the missionaries, particularly some of the young people, who indulged in a spirit of levity and licentiousness: Yet they observed that it was a comfort to perceive that the voice of the Spirit of God was not so easily resisted as is the case with many European Christians, for when they set before them the misery in which sin involved them, they would frankly confess to the honour of the truth, 'that they are most unhappy, and heartily wish to be delivered.' Brother Koegel adds, 'This poor people from their manner of life are very much exposed to temptation; and when we consider this, I do not know whether we should not more wonder that with such incitements and opportunities to sin all do not forsake the way of life than that so many do. That still such a goodly number remain faithful to the Saviour is a confirming proof of the power of the gospel.

At this station an affecting incident occurred. Frequently severe storms like hurricanes, which greatly impede and endanger the Greenlanders in their employments, occur in these seas, when

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the huge icebergs, tossed by the fury of these tempests, are broken, and in their fall often crush the unhappy boats which may happen to be near. In one which was struck, a young woman of eighteen years of age was wounded in the most dreadful manner; the ice cut one of her legs nearly off, so that it hung by about a finger's breadth of skin; the other was severely bruised, and her bowels protruded from her body. At first she appeared quite dead, but her spirit came again, and she was brought alive to her relations, with whom she was soon able to speak, and while they sung some verses she united with them. Her mother asked her if she was not afraid of death? 'No!' she replied, 'for though I have done every thing that is evil, I have repented, and the Saviour has forgiven me all. I have, therefore, no reason to fear death, my body may die, I care not for that, my soul is redeemed.' And with these words she expired.

There are now no heathen in the neighbourhood of Fredericksthal; and the congregation which is flourishing and lively, consists of 367 baptized, and 7 unbaptized natives. 'Praise and thanks be ascribed to our Lord and Saviour!' is the exulting language of the missionary Muller, 'who, during the past year, has been gra-

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ciously present with us by the power of his Spirit, and permitted us, the least of his servants, to preach his comforting and saving gospel, and to see it brought home to the hearts of the Greenlanders. From October till April we have meetings twice or thrice daily, to build them up in the truth, and do not find this too much for them, for whenever the bell sounds they assemble from all quarters both in cold and snowy weather, to seek and receive a blessing from the Lord. The daily school is also diligently attended; and it is delightful to see the young married women, after having patiently taught the elder children their A, B, C, proceed with their infants on their backs, and seat themselves in the New Testament class to read the New Testament; copies of which were presented to us by the honoured British and Foreign Bible Society.'

Besides preaching the Gospel, conducting all their religious exercises, and superintending the schools, the missionaries find abundance of employment, as the medical practitioners, in the new settlements, for the natives come running to them upon the most frivolous occasions. If any have received a cut, or a child have gone too near the lamp and burned itself, they hie to the missionary or his wife, who must not only

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bind up their wounds, or if they prescribe, must not only give the medicine, but in many cases administer it. V. Muller mentions a curious instance: A mother came to him and his wife with her little daughter, who was sick. They gave her some rhubarb, which she refused to drink, and when they proceeded to make her do it, off ran the mother, and would not return till the child had ceased crying, for the Greenlanders will not witness the least compulsion used with their children, nor will they, on any account, put them under restraint.

With regard to their temporal circumstances, they have in general been comfortable, all the stations enjoying favourable weather, plenty of the necessaries of life, and good health, with the exception of Lichtenau, where a malignant epidemic, supposed to be the influenza, spread very widely among the Greenlanders, and proved fatal to many; yet even in the midst of this afflictive dispensation, the brethren were cheered by observing that many of the sufferers discovered—what they had no previous idea of—that they had experienced the power of the gospel in their hearts; firm in the faith, they saw their end approach without terror, or even with joyful confidence in the merits of the Saviour, they departed out of time into a blessed eternity.

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Thirty-three persons died during this visitation. From the oldest settlement the missionary writes, 'The Lord hath given us, both last year and this present, beautiful and warm seasons, so that we almost forgot we were in Greenland; he blessed our garden fruits, he also sent us plenty of drift-wood for the winter, and gave our dear Greenlanders such success in their employment, that there has been, for these last two years, no want of provisions, so that we were without care, and lived happy and pleased among them, and preached to them the salvation that is in Christ with a sensible blessing.' Lichtenfels, which previously had suffered so severely this last year, partook abundantly of the goodness of God. 'The summer of 1837,' writes the missionary, 'proved so fine and fruitful, that our gardens flourished to a degree I have never before witnessed. We have had such an abundance of cabbages and turnips, that we were able to make our children a very great treat at Christmas. Could you have seen their pleasure. When each of them received a turnip, one of the greatest delicacies that can be set before them, many of them literally trembled with delight. Last autumn we were so fortunate as to obtain a quantity of rein-deer flesh from our Greenlanders, sufficient to last us till the April following. We have thus been

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blessed with a year of unusual plenty. Nor were our Greenlanders less bountifully dealt with by our gracious heavenly Father. He gave them a large quantity of herrings and fine weather for drying them; and as they were very diligent in collecting and housing the provision, which stands them in place of bread, they had a good supply of food for the winter. The Danish factor likewise profited by their success in catching seals, owing to which, they had a good stock of oil to dispose of. The winter set in early, and continued severely, the ice blockading the whole coast till the middle of May; during which, the Greenlanders could catch but few seals, and must have starved but for the providential supply of herrings. The summer, 1838, commenced favourably and promised well; the weather was fine, the herrings abounding, and the seals not scarce.' Nor were the accounts from Lichtenau less pleasant, 'Our kind heavenly Father, as to outward circumstances, has greatly blessed our Greenlanders, they have had a considerable quantity of native produce to sell, and thus have more than supplied their every want.' Fredericksthal shared in the common prosperity, which was only a little more varied than the others, by the visits of some travelling bears who called upon them as they passed, one of

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which they saw from their windows killed by the Greenlanders on a piece of ice, and another which had wished to claim a closer acquaintanship, was discovered near their dwelling, pursued into the sea, and there dispatched, for as they swim heavily, they are more easily mastered in the water than on land. These bears will not attack grown men unless they find a favourable opportunity, but children they often carry off.

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